THE TRVE VVATCH, and Rule of Life.

A Direction for the Examination of our Spirituall estate, and for the guiding of our whole course of life, (according to the word of God, whereby wee must bee iudged at the last day) to helpe to preserue vs from Apostasie, or decaying in grace, and to further our daily growth in *Christ.*

The eight Edition, carefully corrected and *brought to more perfection.*

Whereunto are added,

1 *What strength we may receiue from the holy Sacraments, for our certaine assurance of Gods fauour and eternall saluation, with the speciall hinderances thereof.*

2 *A briefe direction for our preparation to the fruitfull receiuing of the Lords Supper.*

3 *Two short helpes for Morning and Euening Prayer for priuate Families and Persons.*

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*Deut.*30.15. Behold: I haue set before thee, this day, life and good, death and euill.

1.*Cor.*11.31. If we would iudge our selues, we should not be iudged.

1.*Sam.*2.30. Them that honor me, I will honor; and they that despise me, shall be despised.

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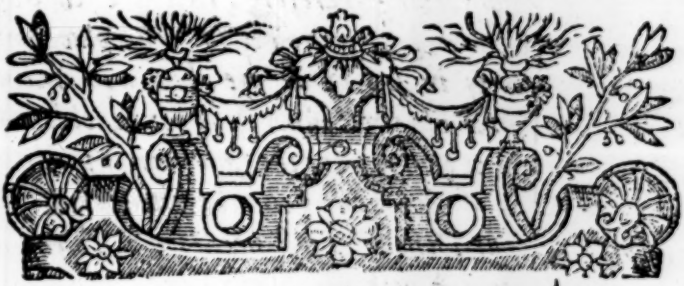


To the right Honourable, HENRY *Earle of Huntingdon*, Lord Haſtings, Hungerford, Botreauz, Molines and Moiles, my ſingular good Lord.

HAue ſtudied (right Honorable) what way I might manifeſt my thankefull minde, for the exceeding fauours, wherewith I and mine are bound vnto your houſe for euer. I finde none more likelie, then if I might adde ſomewhat (after the faithfull and happy trauels of others) vnto your preſent and immortall honour

Considering therefore, that the God of heauen, hath set you in so high a place, not onely in his owne eye, but also in the view of your Country, to bee beholden of all as a marke, for the saluation or perdition of very many; and that little faults in your Honour, must needes much blemish you, as a vertuous life shall make you glorious: I haue endeuoured for my part, to put into your hands a true glasse and perfect Mappe. A glasse which will not flatter you in shewing your spots, because it is the Lords: A Mappe which will not deceiue you, for the narrow way of life, because it is bounded by the Lord himselfe, troden by our Sauiour with all his holy Saints, which haue gone before you: yet so small, as you may euer carrie in your bosome. My humble suite at the hands of the Lord, and your Honour, is this, that when you haue tryed them to be such, (where the superstitious Papists spend some houres dayly in their blinde deuotion) you would binde your selfe by a constant vow before the Lord to spend but one houre weekely besides other your holy exercises, in viewing your self in this Crystall Glasse, desirous to clense your spots

Iam. 1. 25.

Iam. 1. 13. 24. 25.

spots hereby, and to consider your waies according to this Mappe, labouring so to direct your steps. For, setting your selfe with resolute purpose of heart to walk herein all your daies, you haue the Lords owne promise, that he will make you truly honourable in the sight of men, as euer was any of your Progenitors: so as your very enemies shal acknowledge it, & bee affraid of you. And that he will moreouer prolong your daies, and giue you a guard of his glorious Angels for your safety, to beare you in their hands in the day time; and in the night season, when you are secure, to pitch their tents about you. Your Country shall be blessed that euer God vouchsafed such a light vnto it. Where any point seemes doubtfull, there make a marke: walke in the rest, vntill the Lord cleare that vnto you. As this shall adde vnto my ioy: so for thousãds who now pray for the increase of this honour, many times ten thousands shall euer praise the God of heauen for you: Now is the time: all mens eyes are vpon you. Your Honour knoweth the prouerb well, Magistratus virum indicat. *Striue forward cherefully (most noble Earle) in this narrow way*

Psal.119.59.

Act.11.23.
1 Kin.3.11,12.13.

Deut.4.6 7.& 28.11.10.12.13.

Psal.91.11 12. & 34.7.

1 King.10.8.9

Phil.3.15.

2 Ioh.1.2.3.4.

Mat.7.14.

of life, according to the hopes now long conceiued of you, following heerein all the vvorthies of the heauenly Ierusalem, and you shall liue with them immortally: but if you shall turne to the broad way of all the world (which the Lord forbid) you must perish with the World eternally. The Angell hath sworne it, Time shall be no more: but how soone, it is vnknowne vnto you.

Apoc. 21. 26. 27
Apo. 12. 14. 15.
Mat. 7. 10.
Mar. 8. 36.
Mat. 7. 13.

Apoc. 10. 5. 6.
Luk. 12. 20. 21.
31. 35. 36.
2 Pet. 3. 7. 13.
Psal. 56. 12. & 50. 24.

Take it now while it is called to day:
pay your vowes, and shine
for euermore,
Dan. 12. 3.

Your Honours for euer

most bounden,

I. BRINSLEY.

TO THE CHRISTIAN READER.

Onſidering (Chriſtian Reader) that in euerie place, all thoſe who haue found any ſound comfort in the Goſpell, are deſirous to expreſs the ſame in their conuerſations, by walking in thankfulnes as it becommeth the ſeruants of Chriſt to adorne their profeſſion thereby, and yet notwithſtanding the greatſt part doe much faile herein; I haue thought it my bounden duty to afford vnto them ſuch help as God hath vouchſafed me in this behalfe. For alas it is too manifeſt, that too many, euen of them, do omit ſundry & thoſe moſt neceſſary duties : as by looking perhaps to ſome

ſome of the duties of the firſt Table, neglect the 2. or to the 2. only, omit the firſt, which is called the great Cōmandement. Or looking onely to the Law are too ſhort for the Goſpell: or boaſting of faith, regard not workes.

Others lie in fearefull ſins through ignorance hereof. And very many are obſerued daily to fall into grieuous offences, to the diſhonour of Chriſt and diſcredit of their profeſſion: yea to the griefe of the godly, offending the weak, hardening the vngodly, opening the mouthes of the Papiſts, and Atheiſts, with all the prophane, to blaſpheme that glorious name whereby wee are called. And not onely ſo, but more alſo, to the wounding of their own conſcience, & giuing aduantage to Satan, to accuſe them before the Lord. Sundry alſo, of moſt vpright hearts, & who haue made good proceedings in godlineſſe, are yet known to lie languiſhing vnder the burthen of their ſins, & feare of Gods diſpleaſure, through want of knowledge how to finde out their ſpeciall offences, whereby their con-

consciences are disquieted, and Gods hand doth lie so heauily vpon them. Many to liue in continuall doubt whether they be in the fauor of God or no. Great multitudes in all places ordinarily to thrust themselues vnreuerently into the presence of the Lord, to the word, sacraments, & all other exercises of the seruice of God, without any examination, or preparatiō of their harts before, to the prouoking of the grieuous wrath of the Lord thereby. Now for these & for all other, whose desire is to walke with God, & to bee pleasing vnto him, finding the true felicity that is in godlines, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour: which first was vndertaken for my selfe and some priuate friends; the better to preuēt all the former euils, & for the more easie obtayning the benefits following such a carefull watch. Heerein I haue vsed the helpe of sundry learned and godly Diuines, follow ing chiefly the directiō of those two holy men of God [a] M. *Greenham* and M. *Perkins*: whose writings

[a] M. Greenham *in the cōfort of an afflicted conscience.* pag. 135. M. Perkins *of the practise of repentance.* Cap 7.

writings were the first occasions of thinking hereof: the one requiring this examination necessarily vnto true and sound repentance, the other for the through curing of the wounded conscience. And hence also I haue beene more incouraged to make this publik, not vpon any vaine or by-respect, but by some gracious experience which I haue knowne of the profit heereof in both accordingly: especially in restoring some of no meane note, from much trouble & horror of conscięce, to exceeding ioy, & strong assurance, when all other meanes haue failed. Neither can this seeme strange to any, considering it aright. For what is it that brings that peace & ioy of conscience passing al vnderstãding to a Christian soule, but an assured testimony of our conscience, that we doe not lie in any one sinne, so farre as by wise searching we are able rō find it out, but hate and abhor euen the very least? and contrarily, that we haue begun, and so striue on forward to walke in euery cōmandement of God without reproofe; and

that

that of true loue to our Lord & Sauiour. For to ſuch a ſoule onely all the Promiſes do appertaine, as they are applied throgh the whole booke of God. In a word: I haue been more emboldned, by obſeruing daily, how on the one ſide the godly Preachers vpon euery occaſion, calling men to repentance exhort all earneſtly with the Prophet *Ieremie* to examine & trie their waies, & turne againe vnto the Lord, if euer they will find mercy with him. Which worke of examination hardly one of a thouſād knoweth how to performe in any good meaſure, as may bring true comfort vnto their ſoules. And on the other ſide conſidering how many of our ſimple ſeduced brethrē, haue been drawne to a diſlike of our religion, & a liking of Poperie, by this eſpecially, becauſe ours (as they ſay) is a religion of carnall liberty, theirs of holineſſe: ours full of diuiſions & vncertainty, theirs of perfect vnitie: That they alſo may ſee hereby, that ours is indeed a religion of perfect holineſſe and vnity preſcribed by the Lord himſelf, whereunto

to ſo many of vs as are truly called to ye ſoūd profeſſion of it, do ſtriue inſtātly to attain day & night: ſo worſhipping the God of our fathers in ſpirit & truth; walking in the ſelfe ſame narrow way of eternall life: And that all their imagined holineſſe is nothing for the moſt part, but meere ſuperſtitiō in outward ſhewes of mens inuēcions, concerning which, God will aske them one day, who hath required them at their hāds? altogether neglecting moſt of the duties of true pietie: as, thoſe of the firſt table. That ſo they perceiuing how they haue beene deluded, may (at leaſt ſome of them whom God hath ordained vnto life) come out of the ſnare of the Diuell, & ioyne themſelues to vs againe, ſo to eſcape that torment which all that receiue the marke of the Beaſt, by any ſuch ſubmiſſion to that Roman Antichriſt, muſt endure for euermore. With whom this holines of our religiō cannot preuaile, let them open their eyes, & behold what euident witneſſe God hath giuen vnto it from Heauen, and againſt Popery in theſe our daies, con-

Eſa.1.12.
Deut. 4.2.& 12.31.32.
Act.13.48.
2 Tim.2.25.
Apoc.14.9.10. 11.

confessed by all for the present, vnlesse more obstinate then *Pharao*: I appeal to their consciēces: First, in our three miraculous deliuerāces, as of Israel from Egypt: (The first from the intended 1
inuasion in *An.* 1588. by the windes after generall fasting and praier in all the Land. The 2. from their long threatned 2
day: by bringing in our Soueraigne King in such a peace, through a feare cast on the enemie, that a dog did not wagge his tongue against vs. The third from the gun-pouder plot at the very Exod. 11. 7.
instant; by their owne Letter and immediate motion of the heart of our 3
King.) Secondly in making their owne bloody deuices their owne and onely ruine. Thirdly, in manifesting to al the world, that Poperie is vpholden by lying & murther, the speciall workes of the diuell, & brands of his seruants: & that God himselfe hath alone vpholden the Gospell against all the subtiltie and power of Hell. If notwithstanding these and all other meanes whereby the Lord hath so oft and so clearely conuinced them, they wil still

set

ſet themſelues with *Pharaoh*, to fight againſt him, & purſue their bloudy practiſes againſt his Iſrael, they may proceede: yet let them know for certaine, that he will once againe get himſelfe greater glory of them in the heart of the Sea, in their vtter ouerthrow, and our finall deliuerance from them, whē he hath firſt ſufficiently humbled vs by them, and prepared vs thereunto. But for you my brethren, who haue ſeparated your ſelues from cōmunion with vs & with our Aſſemblies, or are inclining thereunto: I would craue theſe two things of you; Firſt, with what ſpirit you can condemne that to bee no true Church of God, which proteſting againſt all the idolatry of Antichriſt, profeſſeth all this way of life, which whoſoeuer walketh in, is vndoubtedly the child of God, and ſhall haue eternall life, notwithſtanding all his other errours, ſlips & infirmities. 2. How you dare depart, or draw others out of the boſome of this Church, to ſo many euils as much needs follow vpō you bodily & ſpirituall? ſeeing out of the

the true Church is no ſaluation: and therefore you are left vtterly deſtitute of al the promiſes made vnto it, and ſo of al true comfort, prouidence & protection. I call you ſtil brethren, becauſe I am perſwaded that many of you truly profeſſe and ſtriue to walke with vs in all this way of life, and ſo keepe the inward com munion with vs; howſoeuer thorow ouer-great a conceit of your owne perfection, and diſcontentment thereupon, with too vncharitable cenſuring of your brethren, you haue made this grieuous rent, forſaking our outward fellowſhip: and becauſe I hope (as I earneſtly pray day and night) that God will perſwade you to returne againe vnto the Tents of *Shem*: hearken to the Lords counſell in time, and trie well this your path, left you repent too late. And for all of you beloued in the Lord, who holding ſoundly the Communion of Saints, do profeſſe ſincerely all this truth of God to your immortality, and deſire the peace and proſperitie of Sion; I humbly beſeech you in the name of the Lord Ieſus

Christ, and by our appearing before him, that wee our selues looke well to these two things: First, that wee euery one of vs endeauour to walke more warily and conscionably in euery part of this way of life, as in words we professe, that wee bee not condemned of our owne consciences. And secondly, that we learne to loue them most who walke most holily and vnblameably herein, as they are most deare vnto the Lord. And then shall we soone see all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliuerances, and the destruction of all our enemies: The kingdome of Christ to come with power, the kingdome of Sathan and Antichrist to fall downe like lightening. Pardon me therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soeuer it is, yet it may prooue profitable (as I hope) to many thousand poore soules, who want leasure or ability to search greater volumes; being so briefe and easie for all:

and

and alſo that it may bee for mee as the widowes mite throwne into the treaſurie of the Lord, and the ſureſt pledge of my care for my Chriſtian friendes, and of my hearty deſire towardes the Church of God, beeing that wherein I my ſelf haue euer found true comfort. If thou bee one who by reaſon of thy ripeneſſe and perfection, deſpiſeſt it, as hauing no neede of any ſuch helpe, yet haue compaſſion on thy brethren: neither knoweſt thou what a day may bring forth. Or if thou ſeeſt the good that may come to very many by ſuch a courſe, helpe to perfect that which is here thus begun: or at leaſt, if God ſhal perſwade thee of the benefite which thy ſelfe may reape heereby, ſpend one houre with me conſtantly euery weeke in trying thy wayes, and turning thy feete into the teſtimonies of the Lord. If thou thinke the whole courſe ouerlong, yet thou mayeſt ſoone runne ouer the ſeuerall heades, chiefly of the Law and Goſpell, taking moſt paines in thoſe which moſt neerely touch thine owne wants and infirmities, after

*They are for moſt part ſet downe in ſmal letters to help herein.

thou haſt marked them out by diligēt obſeruation of thy ſelfe : So ſtriuing hard forwards towards the marke. Or if thou ſay, that ſome duties doe not concerne thee: the 4. 5. & 6. benefits of this Examination will teach what vſe to make of the whole. And then as I cannot doubt of thy hearty affection and ſupplications for me: ſo the whole land ſhall fare the better for thee and thy prayers, though the chiefe comfort and bleſſing ſhall turne into thine own boſome. This watch of the Lord duly obſerued, being vnto thee as the Arke of *Noah*, what euils ſoeuer come vpon the world, thy Lord and Sauiour ſhal be glorified by thee, the godly edified by thy holy example, the wicked conuerted, or at the leaſt haue their mouthes ſtopped, and be left more without excuſe.

2 Pet. 2. 5. 7. 8. 9.
Gen. 7. 1.
Ezck. 9, 4 5. 6.

The

The Contents.

Necessity

Necessity of the present & constant Practice of the Examination of our selues.

First, it is the commãdement of the Lord in sundry places of Scripture, & the practice of his dearest seruants, Psa. 4. 4. 5. Lam. 3. 39. 40. 1 Cor. 11. 28. 2 Cor. 13. 5. Psal. 119. 6. 56. 99. 100. 101. 105. 112. 160. 167. 168. Psal. 1. 1. 2. Iob. 10. 2. 13. 15.

2 *Without this particular tryall, a man may bee a notable hypocrite, hauing a name to liue, and yet be dead, and so not onely deceiue others, but euen his owne soule, when he thinks himselfe in the best case.* Act. 26. 9 10. 11 1 Tim. 1. 13. 16. Tit. 3. 3. Eph. 2. 1. 3. Apoc. 3. 1. 2. 3. 1 Tim. 5. 6.

3 *Without this (as will after more appeare) no man can haue any sound comfort, but horrour, in the day of death, or of any*

Luk. 21. 34. 35. 36. Apoc. 3. 3. & 15. 16.

notable calamity: one or both of which will
1 Thes.5.2.3. *certainely come vpon all the world, none*
Psal.144.15. *knoweth how suddenly. For first, none can*
Amos.5.18. 19. & 9.2.3.4. *haue true comfort then, but hee onely that*
knoweth that God is his God, and that he is
Ps.103.17.18. *presently in his fauour. Secondly, none can*
1 Ioh.1.7.& 2.3.4.5.6. *then bee assured of his fauour, but anger:*
sane onely he that endeauoureth to walk in
Gen.17.1. *euery commandement, and to turne from*
euery euill way. For, God is onely the God of
such. All the promises and tenour of the
Psal.1.1.2.3. 119.1.2.& 7. *Scriptures runne onely for such. Though o-*
ther means be profitable hereunto, yet none
of them can giue this strong assurance, be-
cause this endeauor to perform a constant,
Mal.1.6. *cheereful and perfect obedience, is the only*
Ioh.14.15. *true triall of a good child, an obedient ser-*
uant, a loyall subiect, a faithful spouse: and
finally, because according to this indeauour
Mat.25.21.23. *we must be iudged, & for that, mans heart*
Iere.17.9.10. *is deceitfull aboue all other things.*
4 *No man can haue comfort in any thing,*
2 Cor.13.5. *vntill he know that hee is in Christ, and*
Rom.8.17.32. *Christ his, and in him (which is onely here-*
by tried) and so he, by Christ, made an heire
1 Cor.3.22. 23. *of all.* Reuel.21.7. Mat.7.23.
5 *Some grieuous iudgement may lie vpon*

vs

vs, either for liuing in ſome ſinne which we know not of, or for omitting ſome duty; which hereby wee might remoue: or elſe God may deny vs ſome ſpeciall bleſſing: which hereby we might obtaine.

Lam.3.39.40. 2 Sam.21.1.2 3. Ioſ.7.10.11.14. Exo.4.24. 1 Cor.11.30. Ier.5.25. Pſa.81.13.14.15. Pſa.95.7.10.11.

6 *The deferring of it now, when God cals vs vnto it, may either prouoke him to cut vs off, that we ſhall neuer haue time to doe it after, or no hearts to doe it: or that wee ſhall find no comfort in doing of it, or no place to repentance for deferring it ſo long, but a righteous recompence, that hee will not heare vs when we would, becauſe wee would not heare him calling and crying to doe it before when he would.*

Heb.12.17. Heb.6.1.2. to 7 & 10.23. 24.to 27. Pro.1..24.to 28

Laſtly, for want of practiſing this duty of Examination, (beſides that we may indanger ours ſelues to bring vpon vs the ſeuerall euils that follow impenitency in any ſin (ſet down after, pag.23.24.25.26.27.) *and alſo depriue our ſelues of the benefits & comforts following a godly life* (pa.29 30.31.) *and which are obtained by ſuch a carefull Examinatiõ & Watch mentioned after,* pag.148.149.150. *&c.) wee may looke for this fearfull iudgemẽt, To become Apoſtates and backe ſliders from God, for*

not

Mat.25.28. 29.30. 1 Ioh.2.19. Mar.4.24.25.

not going forward in grace; and so either to fall from him vtterly, if we were but hypocrites before: or being his children indeede, that yet the Lord will therfore come vpon vs on a suddaine, and bring vpon vs some great affliction, vntill we remember from whence we haue fallen, repent and recouer our selues, dooing our first workes: or that Gods hand may lie heauily vpon vs, all the dayes of our life, as it did on Dauid *after his adultery: as followeth in the case of Apostasie. And therefore if wee would escape these euils, it is necessary that we constantly practice this Examination, and strictly obserue this Watch of the Lord.*

Reue.2.22.& 3.1.2.3.19. Psa.51.8.9.10

A Prayer before our examination, *for our right and* fruitful practice of this great and happy labour:

To bee vsed either in this forme, or more breefly, according to our holy Meditation.

OH Most holy GOD and louing Father, who seest in secret, and rewardest openlie; and hast commaunded all thy Children to watch and to pray continuallie; and to this end to examine and to try their hearts and wayes that they may euer haue thy fauor and blessing, and bee assured neuer to bee confounded whilst they endeauor to walke vprightly in all thy commandements: I poore

Math.6.4.

Luk.21.36.
Psal.4.4.5.6.
Psal.1.1.2.3.
Psal.119.1.2.3.4.

Psal.119.8.

poore wretch doe humbly beseech thy heauenly Maiesty, to assist mee at this time, in this worke, which is of al other the hardest to flesh and bloud. For, O Lord I feele my selfe so blinde and full of selfe-loue, & my heart so deceitfull, that I may be dead, hauing a name to liue. I euidently see, Oh tender Father, that through the innumerable deceits that are in sinne, I may easily depart from thee, or fall into, or liue in some grieuous sinne; or in the omission of some necessary dutie, to prouoke thee to smite me with some iudgement, or at least to turne away good things from mee, euen then when I think my selfe in the best case. I finde my selfe moreouer so weake, that I am not able to spend one houre thus with thee to preuent these euils: My deadly enemy wil stand vp also at my right hand to hinder me heerein, to depriue mee of that blessing that I may surely expect in a right performance of this dutie. Inable me therefore (deare Father) to set my selfe in thy presence who lookest chiefely vpon mine inward affections, and

Psal.19.12.
Ier.17.9.10:
2 Pet.1.9.

Apoc.3.1.
Prou.17.3.
Heb.3.12.13.
Prou.4.23.
Heb.6.1.4. & 10.
23.24.25.26.
Exod.4.24.25.26
1 Cor.11.28.to
31.
Iere.5.24.25.

Mat.26.40.41.

Zach.3.1.2.

Psal.51.
Prou 17.3.

and to doe this ſeruice vnto thee in the moſt ſincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may goe together with thy word, in euery part of this triall; that I may reioyce and praiſe thy name, wherein I haue receiued ſtrength to beginne to walke with thee; and be therby encouraged to runne on more cheerefully in this narrow way towards thy heauenly kingdome. Soften my hard heart, that I may bee humbled vnfainedly when thou ſheweſt me wherein I haue offended thee, that I may mourne, looking at thy Sonne, whom I haue pearced thereby, & yet withall in the fountaine of his bloud find euerlaſting comfort. Helpe mee both to perceiue my wants, weakneſſes, & corruptions, & to keep a continual remembrãce of them; to reforme whatſoeuer is amiſſe, to bring euery thought into a holy obedience; & that I may renew my vowes, to bring forth daily better fruit, euen to my old age and laſt daies: contending more earneſtly towards the marke, vntill

Exod. 3. 5. Leuit. 10. 1.

Pſal. 27. 8.

Pſal. 103. 1. 2. 3. 4. 5. 6.

Ezek. 36. 26.

Zach. 12. 10.

Zach. 13. 1. 2.

2 Cor. 10. 5.

Pſal. 92. 13 14.

Phil. 3. 14.

2 Tim.1.23. Luk.21.36. Heb.3.12.13 Heb.6.1.4.5. 6.7.

til I attaine the heauenly patern. Keepe me, oh righteous Father, from security or ſtanding at a ſtay, left for not going forward, I goe backward in thy iuſtice, and become an apoſtate to turne after the euill world, and pul thy wrath vpon mee. Confirme me in this grace, both carefully and conſtantly to keepe thy watch, that I may haue boldneſſe

1 Ioh.3.21. Rom.8.23. Apoc.22.20.

now & euer expecting thy comming, crying, *Come Lord Ieſus.* And that in the meane time, though mine aduerſarie ſhould write a booke againſt mee, I

Iob.31.35.36

may weare it as a Crowne vpon my head. And finally, that at thy appearing I may lift vp my head for ioy,

Luc.21.28.

when all they who haue not watched,

Apoc.6.16.

ſhall cry vnto the hills & mountaines to couer them from thy preſence.

Mark.13.33. and 14.38. Luk.11.12. Hoſea 12.4.

Rouſe vp alſo my drowſie ſoule, to learne of thee my Sauior how to pray, and to beſtow more time therein then euer I haue done; and that I may wraſtle with thee, and weepe as *Iacob*, neuer letting thee goe before thou haue bleſſed me: that thereby I may obtaine this ſtrength ſo to watch. Let mee euer remember

member that I cannot watch vnlesse I pray, nor pray vnlesse I watch; that I may not separate these two, but continually watch and pray, that I neuer fal into temptation. Grant mee withall to bee able to apply thy promises to my selfe particularly, and to feele that vnspeakeable comfort that is in them, hauing mine eye stedfastly fixed on thee (my blessed Sauiour) and that ioy which thou holdest out vnto mee.

Luk.21.36.27
Mar.14.38.
Mat.7.7.8.
Luc.11.9.13.

Heb.11.1.2.6.
Rom.4.19.20.24.
Heb.12.1.2.3.

Vouchsafe, ô gracious Father, that I may thus growe in inward consolation by feeling thy fauourable countenance shining still more brightly vpon mee, vntill I shall behold thy glorious face in the heauens, and receiue the full and euerlasting reward of all my poore endeauours, through thy dearly beloued Sonne, mine onely Lord and Sauiour.

Amen.

Psal.4.6.7.

Psal.16.11. & 17.15.
1 Cor.13.12.
1 Iohn 3 2.
Rom.8.18.

First

FIrst, meditate seriously on these worthy places of Scripture, and so proceed with an vnderstanding heart, hoping at length to bee fully conformed to the heauenly patterne: and the Lord fulfill all thy desire.

I Call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may liue. Deu. 30. 19.

By louing the Lord thy God, by obeying his voyce, and cleauing vnto him, for hee is thy life and the length of thy daies. 20.

Let not this booke of the law depart out of thy mouth, but meditate therein day & night, that thou maiest obserue and doe according to al that is writtē therein: for thē shalt thou make thy waies prosperous, and then shalt thou haue good successe. Ios. 1. 8.

Thou that haſt *Dauids* ſpirit, haue his Echo in thy heart, to ſay in euery part hereof, This Oh Lord I will do. Pſal. 27. 8.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull. Psal. 1, 1.

But his delight is in the law of the Lord, and in his law doth hee meditate day and night. 2.

For he shall be like a tree planted by the riuers of water, that will bring forth her fruit in due season, whose leafe also shal not fade: so whatsoeuer he shall do shal prosper. The wicked are not so, but as chaffe, &c. 3

Wherewithall shall a young man redresse his way? in taking heed thereto according to thy word. Psal. 119. 9.

I considered my waies, and turned my feet vnto thy testimonies. Vers. 59.

I made haste and delayed not the time, to keepe thy commandements. 60.

Oh how I loue thy law! it is my meditation continually. 97.

By thy commandements, thou hast made me wiser then mine enemies: for they are euer with me. 98.

I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation. 99.

*I vnderstood more then the ancient, because I kept thy precepts.*100.

*I refrained my feet from euery euil way, that I might keepe thy word.*101.

*Thy word is a lanthorne vnto my feete, and a light vnto my paths.*105.

*Thy testimonies are my delight, and my counsellors.*24.

*They are better vnto me then thousands of gold and siluer.*72.

*The Lord is with you whilst you are with him: if you seeke him, he will be found of you; but if you forsake him, he will forsake you.*2. Chr.15.2.

The hand of our God is vpon al them that seeke him in goodnes: but his power & his wrath is against all them that forsake him. Ezra.8,22,

*The iust shall liue by faith: but if any withdraw himselfe, my soule shall take no pleasure in him.*Heb.10.38.

Because iniquity shall bee increased, the loue of many shall waxe cold: but hee that endureth to the end, he shall be saued. Mat.24.12.13,Pr.3.21,22.to 26.& 4.6.19.20.21.22.Iob. 22. 21. 22.23.28. 29. Mat.7.13.14.Apoc.22.14.&.14.12

Wherefore is liuing man sorrowfull? Man

suffereth for his sin. Let vs search and try our waies, and turne againe vnto the Lord. Let vs lift vp our hearts with our hands to God in the heauens, Lam.3.39.40.41.

When I held my tongue, my bones consumed, or when I roared all the day. Then I acknowledged my sinne before thee, neither hid I mine iniquity: for I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne, Psal.32.1.2.3.5.6. Iob 33.23.24.25.26.27.28.1.Iohn 1.9.

Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby shalt thou haue prosperity, Iob 22.21.22. to the end of the Chapter.

*Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart,*22.

*If thou returne to the Almighty, thou shalt be built vp, and shal put iniquity farre from thy Tabernacle,*23.

*Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes,*27.

*The innocent shall deliuer the Island: and it shall be preserued by the purenesse of thy hands.*30.

THE

THE TRVE VVATCH AND RVLE OF LIFE.

1. *The Assurance of Gods fauour chiefly to be sought for.*

THat which aboue all other things in the world, a man is most earnestly to labour for, is, To be assured of his saluation, that he is in the fauour of God, & standeth in the state of grace, and to increase in this assurance daily. For,

Mat. 6, 33. & 13, 44. 45. 46. & 16 26. Mar. 10. 17. Rom. 5, 1, 2, 3, Psal. 4, 6, 7.

First, this will quiet the heart of a man, and fill it with vnspeakeable ioy, euen in the middest of his greatest troubles whatsoeuer.

Secondly, the doubting or want of assurance hereof will breede extreame vnquietnesse and horror to euery man, when once his conscience shall bee awakened, and bee vnto him as the beginning of the vnspeakeable torments of hell fire.

Gen.4,13.14. Deut.28.65. 66.67. Esa.51,20.21.

2 *The meanes to get this Assurance; viz. The tryall of our selues.*

THe meanes whereby we may obtaine this certaine assurance, that we are the children of God, and in his fauour, & also get the same more confirmed daily, is, by a carefull examination of our selues, whether wee feele these two graces, Repentance & Faith, and that increased in vs or at least continued with a true desire & endeauour of increase; for heereby wee haue put off the old man, and put on the new, wee are regenerated and in state of grace, and so are acceptable to the Lord through Iesus Christ.

2 Cor.13.5. 1 Cor.11.28. 31. Mar.1.15.& 16.16. Act.2,38.& 20.21. Luke 3,3. Ioh.1,12. Gal.26. Col.3.6.10.11

The

3 *The rule of our Tryall.*

OVr repentance and conuersion being wrought, partly by the Lawe, and partly by the Gospell: wee must try our selues both by the Lawe and Gospell. The summe of the Lawe being comprised in the ten commandements: the summe of the Gospell in the Articles of our faith, commonly called the Apostles Creed.

Heb.6.1.
Rom.7.7.& 2.12.
Zach.12.10.
Act.2.37.
Mar.1,15.

4 *The Subiect of our Tryall, or parts to be examined.*

VVE must examine our selues, and that for all parts, whether we finde a change, that is, the newe birth begun in vs.

2 Cor.13.5.
1 Thes.5.23.

1 Our minde, whether we labour to be daily more enlightened to know that which is good & to be imbraced; & that which is euil for to be auoided, by encreasing in the knowledge of the word of the Lord, and especially of Iesus Christ and him crucified, in the same reuealed.

Col.1,9.10.
Heb.5,14.
1 Thes.5,21.
2 Pet.3.18.

2 Our

Pal. 119.11. Pro.7,1,2, Luk.2,51.

2 Our memory, whether it do more firmely keepe those good things that it hath learned.

Rom.7,18.19 20.

3 Our will, whether it more freely chuse the good and refuse the euil, and so be daily more pliant and obedient to the will of the Lord.

2 Pet 1,4, Act 2,42.46. Rom.2,15. 2 Sam.24.10,

4 Our affections, whether they bee euery day more conformed to the holinesse of Christ: that is, in louing that which God loueth, hating that which he hateth, reioycing in that whereby he is honoured and well pleased, grieuing for the contrarie: fearing onely the offending of him, securing our selues in his loue and fauour alone.

Heb 10.22. Rom.5,1, 2 Cor 1,2, Rom 7,22.24 Rom.2,15. Iam 1,26 Deu.6,4,5,6.

5 Our conscience, whether it be still tenderer. 1. Checking vs for euery fault done or intended. 2. Quieting vs in this Assurance, that our sinnes are washed away in the blood of Christ. 3. Bearing witnesse vnto vs of our vpright liues and conuersations, at least begun with a resolute purpose so to proceede all our dayes.

1 Cor.6.20. Rom.6,12,19

6 Our body, whether it endeauour, and we growe to more ability daily, to per-

performe euerie dutie accordingly, and in euery part, and all this at all times, and in all places conuenient. Iam.1,26. Deut.6,4,5,6.

All these parts being the Lords, hee doth require this holinesse in them all; and that by striuing to perfection, each day growing a little, vntill we come to a perfect man, the measure of the age of the fulnesse of Christ. Vntill wee feele this change, we can neuer haue anie true comfort: and as it increaseth, so doth our comfort; and contrarily if wee decrease. Mat.22.37. Luk.10,27. 1 Thes.3,23. Phil.3,12.13. Leu.22.20. Eph.4,13.

4. *Time of our Examination.*

THe fittest time is.

1 in our preparation to the Sabbath, to obserue it continually. Eccl.4,17. Psal.26.6, 1 Cor.11.28. 31.

2 More carefully before our receiuing the Sacraments, or before a fast publike or priuate; and whensoeuer we desire to obtaine any blessing from the Lord: But aboue all, in any grieuous visitation, when the Lord appeareth to bee angry with vs, and chiefly when hee seemes to summon Ioel2,12.13. 17.

Luke 16.2.

mon vs by death to appeare before him, to giue an account of our Stewardshippe.

This is the surest way to remoue or sanctifie any iudgment, that we shall surely finde comfort in it in the end, or to obtaine any mercie.

The reason is, because the Lord will be sanctified in all them that come neere vnto him in any such speciall manner, threatning to cut him off that approacheth in his vncleaneneſſe: and moreouer we may certainely expect a measure from him of blessing, as wee measure to him in our preparation, to come before him. *Leuit.* 10.3. & 22.3. *Exod.* 19.22. *Mat.* 7.2. *Mar.* 4.24.

5. *Place for our Examination.*

Psal. 4.4.5. [a]Keepe narrow watch ouer thy heart herein.

THe meetest place is, where we may be most secret, and freest from [a]distraction, remembring the malicious endeauours and cunning of Sathan, to hinder or disturbe our best workes, as experience in this will soone teach vs plainly: setting our selues as in the presence of God, with whom wee haue to deale, whose eye is vpon our hearts & the manner of our carriage heerein; & where wee may most freely powre out

our

our ſoules without ſuſpicion of hypocriſie, and in the moſt humble manner, accuſtoming our ſelues to the ſame place.

6. Helps before our Examination, to make it more powerfull.

VVEe may vſe the helpe of this threefold conſideratiō:

1 Of the miſerie into which euery ſinne brings vs, vntill we haue truly repented of it.

2 How our ſinnes are made more heynous by circumſtances.

3 The bleſſing following a holie conuerſation.

The firſt helpe, viz. *danger of wilfull impenitency in any ſinne.*

a 1 BY euery ſinne we dishonour God more or leſſe, according to the quality thereof, and ſo prouoke him to dishonour vs again. 1 *Sam.* 2. 30

2 Euery ſin defaceth in ſome ſort the Image of God in vs, which wee ſhould

a Awake thou ſecure Chriſtian, and Conſider well in what ſtate thou ſtandeſt.

Col.3,9.10 Eph.4,24. ſhould labour to repaire daily. This Image is the knowledge, righteouſnes and holineſſe commaunded in the word of God.

Ioh.8,44. 3 Each make vs in part like Satan, whom in that ſinne we reſemble, giueing him aduantage thereby, both to accuſe vs before the Lord, and to lay ſpeciall claime to vs for the ſame; or at leſt, to get liberty to aflict vs thereupō.

1 Iohn 5,18. Iob.1,9,10.11 12. Eſa.59.2. Ioſ.24.19.20. Ier 5,25, Pſal.5,4,5, 4 Each as a cloud ſeparates between the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindreth the courſe of his graces (for God is ſo holy that no euil can dwell with him,) and ſo turnes away bleſſings temporall and ſpirituall.

2 Cor.10.22. Exo.4.14.24. Ioſ.22,17 18. Pſal.50.16.17. 18. 5 Prouokes the anger of our moſt louing Father againſt vs, as the faults of children doe of their parents.

Eſay 1.12.13. to.17.8.&66.3. 6 Brings diſtruſt of Gods prouidence and fatherly protection, and weakeneth our faith in al his promiſes, by the ſame enſample of a lewd childe continuing obſtinate againſt the Parents in any fault: ſo that wee cannot ſay, that God is our God, or that wee are

are his dutifull people and children, and in his fauour, so long as wee continue therein. The Triall of this in our most serious prayers, in time of trouble is most euident.

7 Brings temporall scourges in our bodies, goods, friends, name, or labours, whereby the Lord sheweth his hatred of euery sinne, euen in his owne children, & awakeneth them, that they may not bee condemned with the world: preuents the like in themselues and others, as *Dauids* ensample fully declareth.

Exo.4.24.26. 1 Cor.11.30. 31 Num.27.12.13 14. and 20.22. 24.

8 Grieues Gods Spirit, to cause it to depart so farre, as that we shall lose our sound feeling of the true comfort in Christ, and much more of the particular experiments of his extraordinary fauours, wherein he is wont to reueale himselfe to his, most familiarly: renewing his speciall mercies euery morning so long as wee carefully stirre vp our hearts to obserue his strict Watch. We shall bee made vnable to pray as wee ought, to heare or performe any spirituall duty aright with liuely comfort

Eph.4.30. 1 Thes.5.19. Psal.95 8,9. Psal.51.8,9,10 11,12.

And·

And contrarily we ſhall become hard-hearted to loſe that ſenſe of ſinne and Gods anger for it, which formerly we had; to coſt vs many a ſorrowful heart before wee recouer it againe. To teach vs to knowe Gods holineſſe, and our owne vileneſſe, and ſo to bee made more watchfull after, to keepe and ſtirre vp the ſpirit, to make more account of it, and to giue it better entertainement.

Cant.5.2.3.6.7.

Be affraid of this thou obſtinate ſinner: it wil ſurely ouertake thee either in this life, or ſo ſoon as euer thou depart'ſt hece when it wil be too late to cure it. Dan.5.5.6. Prou.18.14.

9 Brings a wounded conſcience, the greateſt plague of all other: for the conſcience will keepe a remembrance, though it ſleepe vntill God awake it, and call it to an account, and then will follow,

1. Shame, to make vs runne from God, as *Adam.Gen.*3.8.
2. Sadneſs, as in *Nabal.*1.*Sa.*25.37
3. Terrible feare, as in *Balthazzar.*
4. Deſpaire, as in *Caine, Saule, Iudas, Achitophel.*
5. A hell in our conſciences, the very entrance into the Lake, that wee ſhall bee as the raging ſea, caſting out our

Gen.47.

Eſa.57.20.21.

our owne ſhame; the worme of conſcience beginning to gnaw without hope of releaſe or any eaſe, vnleſſe all this be preuented by ſpeedy and vnfained repentance in this life, which we knowe not whether it ſhall be continued vnto the morning. Luke 12.20.

10 Barreth vs out of heauen, and depriueth vs vtterly of all the ioyes thereof. 1 *Cor.6.9.10.11. Mat.5.19.*

11 Thruſts vs into hell, to abide the torment thereof with Sathan and his Angels for euermore. *Reu.21.8. Gal.3.10. Rom.6.23. Deu.27.26. Gen.2.17.*

The ſecond helpe, viz. *by conſidering the circumſtances vvhereby our ſinnes are made ſo ſinfull.*

1 THe terrible Maieſtie of the glorious God, againſt whom the ſin is committed, declared euidently in the puniſhment of the Angels, *Adam*, the old world, Sodome, at the giuing of the Law on mount Sinai, in the captiuitie and deſtruction of Gods owne people; and to be reuealed moſt Deu.4.24.

feare-

fearefully, when Christ shal come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who know not God, beeing disobedient to the Gospell of Christ, *Deut.*4.24.*Exod.*20.5. 2 *Thes.*1. 7.8.9.10.

2 Because our sinnes haue beene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary and extraordinary, or at least by forgetting of them. 2.*Sam.* 12.7.8.

3 Contrary to the checks of our conscience which haue beene conuinced for the same. *Iohn* 15.22.24.*Rom.* 1.18.21.

4 Contrary to our high calling to be Christians. 1 *Thes.*2.12 and 4.7. 1 *Cor.*1.2.1 *Pet.*1.15.

5 Contrarie to our couenants at Baptisme, our vowes oft renued, with many holy motions and purposes. *Eze.*16.4.6.8.*Eccle* 5.3.4.5.

6 Against threats and examples of Gods iudgements & his fatherly chastise-

ſtiſements on our ſelues and others, *Dan.*5.18.22.23.24.

7 By committing the ſame ſinnes oft after our repentance, and pardon obtained.2.*Pet.*2.22.

The third helpe, viz.*by conſidering the bleſsings following a holy conuerſation.*

AS 1. The eſcaping of all the former miſery of ſin: *Deu.*6 24.25.

2 We ſhall honour God, & adorne his Goſpell, & ſo be honoured of him againe.*Tit.*2.10.*Deut.*4.6.1.*Sam.*2.30.

3 We ſhall repaire his Image daily, to cauſe him to delight in vs, *Ephe.*4.23.24.*Col.*3 10

4 We ſhall get more aſſurance of his fauour, fatherly protection, and prouidence for all benefits, ſo farre as may ſtand with his owne glory, our ſaluation, and the good of his Church, *Pſal.* 34.10.18.& 37.24.25. *Iob.* 22. 21. 22. 23.&c.

5 We ſhall obtain boldnes & power in praier, as *Abraham*, *Moſes*, *Samuel*, *Iob*, *Daniel*, *Pro.*28.1.*Pſal.*4.3.*Iam.*5.16. *Iob.* 22.30.*Ier.*15.1.*Eze.*14.13.14.15.16.

Behold thy reward thou carefull Chriſtian, and thou wilt neuer faint.

[a]God is ſtill the ſame to all that follow their ſteps.

6 Wee shall escape many scourges, *Psa.* 34.15.*Iam.* 5.16.17.*Hebr.*8.12.5. *Apoc.* 3.19.1.*Cor.* 11.30.31.32.*Eze.* 14. 13.&c.

7 Wee shall stirre vp & reioyce the Spirit of God in vs, and so get an increase of all graces; for to him that hath shall be giuen, and he shall haue abundance, *Mat.*25.29.

8 We shall dismay and driue away Sathan, with all his temptations and accusations, *Mat.*4.11.*Iam.*4.7.

9 VVee shall stop the mouthes of all the wicked, when wee may beare their reproch as a crowne, and so haue boldnesse in the day of triall, to stand forth for any good cause; as *Moses*, *Samuel*, *Iob*, *Paul*, *Num*, 16.15.*Iob.*31.35.36.

10 VVe shall get and keepe a good conscience, which is a continuall feast, euen the beginning of the kingdome of heauen, in peace, and ioy in the holy Ghost, with assurance of the guard of the Angels, & all other blessings thereunto belonging, *Pro.*15.15.*Rom.*14.17. *Psal.*91.11.& 34.7.*Mat.*11.29.30.

11 VVee shall escape the lake and tor-

torment, which all the foolish, that is, all impenitent sinners must endure for euermore, *Apoc.*21.8.

12 VVee shall obtaine the crowne and kingdome laid vp for all those who thus walke with God, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart for to consider of; with a certaine rewarde of euery good duty that euer wee performed, *Matth.*6,1.4.6.18.& 10.42. 2 Tim.4.7.8. 1 Cor.2.9.

13 And so hauing the assurance of all the promises for the life present, and that to come, wee shall bee able to waite continually for the appearing of our Lord and Sauiour, lifting vp our heads for ioy, and crying alwaies: Come Lord Iesus, come quickly, *Luke* 21.28 *Apoc.*22.20. 1 Tim.4.8.

Some other rules to bee obserued for our direction and comfort in our examination.

1 THat wee examine for sinnes, first past; Secondly present,

thirdly, which we are in danger of.

Psal.25.7. Psal.51.1.2.3. 17. 2 Concerning sinnes past, whether wee haue so vnfainedly repented of them, that the very remembrance of them is grieuous vnto vs.

Psal.51.17. 3 A contrite heart after euery offence, because wee haue therein offended our louing God; with a liuely hatred of the same, and a resolute purpose neuer to commit it againe, (looking withall at Christ, whome wee haue pierced thereby) is a certaine assurance vnto vs, that that sin is pardoned in Christ, and wee freed by him from all satisfactory punishment due vnto it. With *Dauids* speech (I haue sinned) is ioyned the Answer of the Prophet: The Lord hath put away thy sinne: but wee are neuer to rest vntill wee feele our hearts so affected.

Zach.12.10. 2 Sam.12.13.

Ioh.15.7.& 16.23.24. Mat.7.7.& 21.22. 1 Ioh.5.14. Iam.4.3. 4 For sinnes of which we are in danger, because we are strongly inclined to them, or otherwise; or for graces which we want, let vs beg in faith earnestly, looking at Christ. Let vs aske the ouercomming of any sinne, vsing all the meanes

meanes thereunto, especially auoiding the occasions of it; & we shall preuaile by little and little, vntil we attain a perfect conquest, through the victory of Iesus Christ. So for any grace or an increase therof, let vs importune the Lord after the same manner; that is, vsing all the meanes thereunto, and we shall obtaine the graces: for such a begging is the grace we craue. 1. In acceptance 2. In beginning or first fruits. 3. In pledge of our perfection, *Mat.* 5. 6. & 15. 22 25. 27. 28. *Iohn.* 7. 38. *Psa.* 10. 17. & 145. 18. 19. *Rom.* 8. 26.

[a] Marke well thy infirmities and wants, & view them often: and in all thy priuate prayers be earnest concerning them, watching euer against them.

5 Our begging must be by solemne praier vpon our knees morning & euening at least, with giuing [b] special thanks for that measure of grace which wee haue attained vnto, and by the earnest lifting vp of our hearts continually.

Dan. 6. 10. Exo. 29. 38. 39.

[b] Forget not this: we all faile in it. Psal. 103. 1. 2. 3. Gen. 23. 8. 9 10. 1 Thes. 5. 17. Mat. 4. 7.

6 Wee must beware that wee neither trust so much to our prayers, as to cause vs to neglect any one of the other meãs ordained of God for whatsoeuer we desire; but that we vse thẽ still more conscionably, especially the principall:

as the word preached, and[a] all other in order; neither that we truſt ſo much to the other means, as to neglect praier.

7 So many ſinnes as wee haue ouercome of conſcience and loue to God, or graces as we haue thus atained to, or can pray earneſtly for, ſo many liuely euidences we haue of the ſanctifying Spirit of God, & our ſound regeneration, ſo long as wee lie not in any one knowen ſinne: and as we grow herein ſo grow we in aſſurance before God.

8 In all[b] theſe, God accepts our endeauour to obey, ſo that it be totall in euery part, *Viz.* in our mind, conſcience will and affections, and alſo earneſt to doe what we can without hypocriſie; as he did *Abrahams* reſolution to offer *Iſack*; and as the kinde Father accepts the endeauor of the childe: or as it is in almes, where a man is accepted according to that which he hath, and not according to that which he hath not, ſo that there be firſt a willing minde: ſo is it in graces, if there be a ſtriſe, with hungring after more, vntill wee come to a perfect man, euen the meaſure of the age

[a] The neglect but of the leaſt meanes which God offereth, may hinder or fruſtrate our deſire. Gal.5.22.23. 24. Pſa.127.1.2. Rom.6.5. Rom. 6.12.14.

[b] Here is thy comfort thou weake Chriſtian. Neh.1.11. Matt.17.20 Act.11 23. Eſa.42.3. Gen.22.16.17. Mal.3.17. 2. Cor.8.12. Mat 5.6. Eph.4.13.14.

age of the fulneſſe of Chriſt.

9 Gods grace is ſufficient for vs: 2.Cor.12.9.

To { 1 Supply that which is wanting.
2 Forgiue that which is committed.
3 Impute Chriſts obedience.
4 Support vs being weake.
5 Reſtore and raiſe vs vp beeing fallen.

10 Gods power and mercy are made perfect, or manifeſt through our [c] weakneſſe, that God may be glorified, and wee humbled continually; that hee that reioyceth may reioyce onely in the Lord, 1.*Cor*.1.31.

2.Cor 12.9.

[c] Faint not at thy weakneſſes, but cõfort thy ſelfe herein.

11 In greater meaſure of graces or any bleſſing, as wee get more aſſurance, ſo wee muſt returne more thankfulneſſe, and become the more humbled, watching againſt [d] pride for feare of the meſſenger of Sathan to buffet vs: for, pride ſprings vp, when all other ſinnes die, 1 *Theſſal*. 5.18.2.*Corinthians* 12.7.2.*Chron*.32.20. to 26.*Pſal*.30.6.7.

[d] In greateſt experience of Gods extraordinary fauors, feare *Hezechias* ſin, *viz*. to haue thy heart puſt vp, & ſo wrath come vpon thee.

12 In leſſe meaſure of graces we are to mourne after an increaſe, by the carefull

carefull vſe of all the meanes, ſo to get more aſſurance and comfort, leſt wee deceiue both our owne ſelues, and others, hauing nothing but a ſhew, being as the fooliſh Virgins, and as the barren Fig-tree. *Mat.* 5.6. 1. *Theſ.* 4. 1. 10. *Matth.* 25. 2, 3. *Luk.* 13. 7.

THE

The Glasse of the Law, or Map of the narrow way of life, from steppe to step, thorow euery Commaundement, whereby wee (beholding our own naturall misery) may be driuen daily to put on Christ, and (considering our waies) may turne our feete to the testimonies of the Lord.

IN all [a] this view wee must euer remember to bee thankfull for euery grace receiued; mourne for euerie sinne committed; looking at Christ crucified, begging pardon through him, and the imputation of his obedience. In all wants we are to intreat an increase of strength and grace through him, by lifting vp our harts vntil we attaine to perfection; obseruing how we grow in grace daily and

[a] Read: with thy hart, and stir it vp carefully to the practice hereof.

and in ſubduing of euery ſinne. *Prou.* 4. 18. *Epheſ.* 4. 13. 2. *Pet.* 3. 17. 18.

This is the way, walke in it, Eſa. 30. 21. *Lord open thou mine eies, that I may ſee the wonders of thy law.* Pſal. 119. 18 *When thou ſaidſt, Seeke ye my face, my heart anſwered vnto thee, Oh Lord I will ſeeke thy face.* Pſal. 27. 8.

THE

THE FIRST COMMANDEMENT.

Thou ſhalt haue no other Gods before me.

WHich inioynes vs to haue *Iehoua* only for our God, and commands the parts of his inward worſhip.

Heere we are to examine how wee walke forward more cheerfully in theſe principall duties, which are the very entrances to all true godlineſſe.

1 K*Nowledge of God and his vvill reuealed in his word, with acknowledgement of the ſame,*) which is a principall part of the Image of God, whereof we may glory, & without which wee muſt needs periſh, being vnable to goe one

one steppe towards the Kingdome of heauen. *Col.* 1.10. & 3.10. *Phil.* 1.9.10. *Iere.* 9. 23.24. *Hos.* 2.6. *Prou.* 6.22.23.

Faith [b]] Whereby wee beleeue God to be our God, and withall euery part of his word, so as we feele the power of it in our hearts: as of

1 Cōmandements, to obey them readily, as *Noah* and *Abraham*.
2 Iudgments & threats, to terrifie vs from sin, as the *Niniuites*.
3 Promises to comfort vs, and incourage vs to goe on more cheerfully in godlinesse, as *Abraham* & all the Fathers, who receiued good report thereby. Without this faith, it is impossible to please God. *Heb.* 11.2.6. *Rom.* 14.23.

3 *Hope*,) looking for the performance of euery thing which God hath promised, in their due time. *Rom.* 8.24 25.

4 *Confidence in Gods prouidence*,) to be able to cast our burthen onely vpon God, reioycing in him alwaies, that he is our God, in a certaine assurance that hee will nourish vs: full of Christian courage, as *Dauid*, *Nehemiah*, *Daniel*, *Psal.* 55.22. *Phil.* 4.4. *Psal.* 3.6. *Nehe.* 6.

[b] This ouercommeth the world, with al the difficulties in it. 1 Iohn 5.4.

10.

10. *Dan.* 10.

5 *Loue of his Maiestie because of his goodnesse,*) louing feruently all his commandements, ordinances, & seruants, with whatsoeuer hee loueth, and that for his cause onely; longing to enioy his presence; zealous to promote his honour, hating that which hee hateth, with a vehement indignation, as our Sauiour and *Dauid. Psal.* 69. 9. 17.

6 *Patience with cheerfulnes in the midst of all our* [c] *trialls,*) euen then when God seemeth to haue forgotten vs, or to frowne vpon vs; hauing our eye still at him, and how he disposeth all in wisedome and in loue for our comfort in the [d] end: thus waiting for the happy issue, saying with *Iob, Though he kill mee, I will trust in him, and reprooue my waies in his sight*; knowing assuredly, that hee cannot forsake, faile, or forget vs. *Rom.* 8. 28. *Gen.* 50. 20 *Iob.* 13. 15. *Heb.* 13. 5.

7 *Child-like feare*) liuing alwaies as in Gods presēce, labouring to approue our harts vnto him, thus walking with him as *Enoch*, vntil he take vs hence; not fearing the face of men, but as the three children

[c] In the day of trial stād fast, meditate Dauids Pſa. chiefly 37. 77. 107. &c. fixing thy eye at thy captaine Iesus Christ, and the glory hee keepes for thee.

[d] Marke and thou shalt see it.

children, and *Nehemias*: *Psalme* 16. 8. *Genesis* 5.24. *Nehe.* 6.10.11.12.13.14. *Dan.*3.17.18.

8 *Humility*,) because of his excellencie and our vilenesse, his holinesse and our sinfulnesse, chiefely of our corrupt nature, which would carry vs to destruction euery momēt, if God should not restraine it: so giuing all the glorie of our perseuerance in grace, and of all our good things to him alone, as the free gifts of his rich mercie, acknowledging withall, that wee are not worthy the least of them, as *Iacob* and *Daniel*: mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in Ierusalem before the captiuitie. *Ezech.*9.4.

1 Pet.5.5.

1 Cor.4.7.

Psa.131.1.2. Iam.1.17. 1Cor.1.26.31. Dan.9.3.4. 2Pet.2.7.8.

Abhorring contrarilie all the breaches of this Commaundement, as the mother sinnes of all the fearefull abhominations that are committed in the World.

1 A *Theisme*,) whereby most line as if there were no God, or heauen, judgment, or place of torment; as those fooles that say in their hearts, There

There is no God, *Psalme* 14. 1.

2 *Ignorance*,) or spirituall blindnesse, whereby multitudes perish, liuing without Christ, & without God in the world, ignorant of his iustice and mercy for any sauing knowledge, and so goe hood-winked to hell, as the Gentiles; worse then the Oxe that knoweth his owner. *Hosea* 4. 6. *Ephe.* 2. 12. *Esa.* 1. 3.

3 *Infidelitie*,) VVhereby the greatest part neither regard the word or workes of God, nor yet depend vpon him, shewed euidently by these signes:

1 Profanenesse of life.

2 Contempt of Gods word.

3 Impacience and fainting in trialls, 2. *Kin.* 6. 33. 7. 2.

4 Tempting God by vsing vnlawfull meanes in stead of waiting his leisure.

5 Despaire of his mercie.

4 *Carnall confidence*,) trusting in vanity, euen in any thing but God; whether

a in { 1 VVit and policy. 2 Power and strength, 3 VVealth. 4 Friends, fauour, or anie other meanes

a If God increase any of these, set not thy heart on them, but fear. Psal. 62. 10.

meanes: for heereby we withdraw our hearts from God, bring a curse vpon our selues, making these our Gods. *Iere.* 17.5.

5 *Coldnesse or lake warmnesse in the loue of God, his truth and seruants*, as the *Laodiceans*; or *decaying in our first loue*, as the Church of *Ephesus. Apo.* 3.15. 16. & 2.4 5.

6 *Loueing or delighting in any thing aboue God, his word, and ordinances, or preferring them before GOD and his fauour.*)

as
- 1 Parents, children, or friends, as *Elie.*
- 2 Pleasures, as *Esau.*
- 3 Pomp and wealth of the world, as the young man coming to Christ, *Mark.* 10.21.22.
- 4 Our selues: Whereunto *Peter* perswaded our Sauiour, *Matth.* 16.22.

7 *Hatred of God*,) appearing in malice against his word, or seruants for doing his commandemēts: as in *Caine*, *Ahab. Romans* 1. 30. *Exodus* 20.5. *Deut.* 7.10.

8 *Wilfull*

8 *Wilfull disobedience to any one commandement*) against the light of our consciences, as in *Saul*: which is rebellion, and as the sinne of witchcraft, 1. *Sam.*15.22.33.

9 *Timerousnesse, fearing men more then God*) and hereupon doing or forbearing good or euill, for feare of men onely: which is idolatry, making gods of men. Apoc.21.8.

10 *Presumption vpon his mercy, to sinne because hee is mercifull*: as most hypocrits doe, t hough hee haue sayde plainely hee will not be mercifull vnto such, *Deut.*29.19.20.21. Rom.2.4.5.

11 *Pride against God*) setting our selues against his word, iudgments, or seruants with an high hand, as *Pharaoh*: or taking his praise to our selues, as *Herod*: or not considering our owne weaknesse, as *Peter*, *Num.* 15.30.31.32 33.34.16.3.4 30.31.32.1. *Pet* 5.5.*Deuter.*8.17.18.*Luk.* 5.8.*Mat.* 26.33.35.

12 *Hauing other gods*) whether the Pope of Rome, as all the Papists who reuerence his VVord and ordinances

 aboue

aboue Gods: or any of the Saints, whom they inuocate: or our bellies, or Mammon. *Rom.*10.14.*Phil.* 3.19.*Mat.*6.24.

THE

THE SECOND COMMANDEMENT.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing, that is in heaue abone, or in the earth beneath, nor in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: For I the Lord thy God am a iealous God, and viſit the ſins of the fathers vpon the children, vnto the third and fourth generation of them that hate me and ſhew mercy vnto thouſands in them that loue me, & keep my cõmandements.

WHich commandeth Gods outward worſhippe, or the manner of Gods worſhip, with all the parts & means thereof, that we worſhip him onely according to his will reuealed in his word.

Here wee are to examine how we walke on more conscionably.

1 IN *a more carefull vse of all the ordinary meanes, of holines and parts of Gods seruice*) as frequenting the word preached, which is the onely ordinary meanes to beget faith, & the principall to encrease it; reading, or hearing some part of it read daily, [d]meditation, conference, the vse of good bookes, company of the godly, [c]practise of the duties of piety, omitting no opportunity nor part therof priuatly nor publiquely; prayer duly, Morning and Euening at least (in the most humble manner) as the perpetuall Morning and Euening Sacrifice vnder the lawe. 2.*Tim*.1.6.*Matth*.25.26.27.29.*Roman*. 10.14.17.1. *Corinth*. 1.2 .*Exo*.29.38. 39.*Dan*.6.10.

[d] Learne the way of diuine meditation.

[c] Redeem the time in watching thy oportunities, and pursuing them with earnestnes vntil they be effected.

2 *Vsing the helpes ordained to binde and stirre vp our selues hereunto.*)

as { 1 Vowes of things in our owne power, as *Iacob*; *Psal*.76.11.
{ [f] 2 *Fasting*, to humble our selues and

[f] Acquaint thy selfe well with this duty, thou that wouldest bee acquainted with the Lord, Iam.5. 10.

and make our prayers more feruent when God cals vs thereunto, by some iudgement already vpon vs, or threatned; or for obtaining some speciall blessing for our selues, the whole Church, or any member thereof, *Acts* 13.2.1.*Cor*.7.5.

Esa.22.12.13. Ezr.8.21.22. &10.6.9.

3 *Striuing for the maintenance of the faith*) that is, of Gods pure worship & truth, without any mixture of mans inuentions, or of any other corruptions, *Iud*.3.*Deut*.22.9.10.11.1.*Tim*.6.14.

Abhorring all breaches of this commandement.

1 I*Magery of the true God, & Christ, or of fained Gods, Saints or Angels for any religious vse*) as Crucifixes and the like, *Deut*.27.15.

2 *Euery outward representation, deuised by man, to bee either a part of Gods worship, or to teach some religious duty:*) for all such likenesses are expressly condemned. *Nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath. &c.*

Ma.7.7.

3 *All wil-worship*) that is, all not warranted by the word of God, though done in neuer so good an intent, as in *Nadab* and *Saul*: for Christ is the onely teacher of his Church, and sole ordainer of the meanes of his owne worship, *Col.*2.22.23. *Num.*15. 39.40. *Deuetr.* 12. 32. *Mar.*7.7.8.9. *Leui.* 10.1.2.1. *Samuel* 15.15. *Mat.*23.10.

1 Thes.5.22. Rom.1.31. 2 Cor.6.14. 1 Kin.19.18. Deu. 7.25.26. & 12.4.29.30 Esa.30.22.

All approbation of idolatrie)

By
1 Presence.
2 Speech.
3 Gesture.
4 Silence.
5 Keeping reliques, monuments, customes, or other remembrances thereof vndefaced, which God being a iealous God cānot endure, *Iud.*23. *Deu.* 12. 31. *Exod.*20.5.

Deut. 7.2.3.4. 5.25.26. & 12. 4.29.30. 1 Cor.5.10.

5 *All knowne, auoidable, and vnnecessary occasions of insnaring our selues or others in superstition*) either by any of the former kinds of approbation thereof or by vnnecessarie traficke or familiarity with Idolaters or false worshippers: or seeking help of, or fauouring them. 2. *Cor.* 6.14. 10 18. *Ez.* 9.2.12. 14. & 10.1.11.

6 *A-*

6. *Adoring Saints or Angels*) as the Papists doe. *Act.*20.25.26. *Apoc.*19.10. 22.6.

7. *Worshipping Sathan, by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that vse such meanes.*) For Sathan is very ready when any homage is done vnto him by practising such meanes, or seeking after them; as *Saul* seeking the Witch when as hee was forsaken of God: and to Sorcerers, as we see by daily experience. Esa.8.19.20 Apoc.21.8 Deut.18.14

8. *Hypocriticall worship*) as in

1 Outward ceremonies, or bare shewes of Religion.

2 Forwardnesse in small matters, omitting the most weighty, as the Pharises. Mat.23.23.25

3 Halting between two religions. 1 Kings 18. 21

9 Neglecting the seruice of God, or any part or meanes thereof. *Iere.*48. 10.

THE

THIRD COMMANDEMENT.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

ORdayning the reuerent and fruitefull manner of performing Gods worshippe.

Heere wee are to view how we runne on more cheerefully in these duties:

1 *A reuerent vse of all the names of God; which are all those things, whereby he makes himselfe knowen vnto vs as by names.*

1 Titles,

as
1 Titles, as God, Lord, *Deu.*28.58.
2 Attributes, as mercy, truth.
3 Ordinances, as Word, Sacraments, Ministery, *Acts.*9.15.
4 Creatures, as heauen, earth, sea, and all in them.
5 Iudgments, { bodily. spirituall.
6 Mercies.

Taking occasion ° to consider of, and set forth Gods glory, shining in euery one of them, vsing them to the ends he hath appointed.

°Heerein wee are all principally defectiue.

2 *Swearing religiously,*) that is, by the Lord alone, and in matters of importance, onely P for his glory, our good, and the good of our neighbour, which cannot otherwise be ended: and also with great aduice, lest we forsweare, or at least, lest we take that glorious name in vaine, at which wee ought to tremble: & so performing our oathes faithfully, *Iere.*4.2. *Heb.*6.16. *Psal.*15.5.

PLooke well to these before thou take thy oath.

3 *In a more fruitfull vse of the Word, Sacraments, and other meanes of our saluation,*) that is, with feeling the power of sanctification by them, through mixing thē with faith. *Luk.*8.15. *He.*4.2.

4 *Pray-*

[b] Lift vp thine heart hereunto. Ephe.6.18 Colo.4.2

4 *Praying with more* [b] *feeling, feruencie and faith, giuing thanks also with more cheerefulnesse.*)

5 *Sanctifying all Gods benefits, ordinances and chastisements, with the works of our calling, by the word and prayer,*) that so wee may haue a more holy vse thereof. 1 *Tim.*4.5.

6 *Making bold and wise profession of euery part of Gods religion, gracing it by a holy conuersation,*) as our Sauiour and *Abraham*, who built Altars wheresoeuer he came, euen amongst the Infidels, in obedience to God as hee commanded. *Rom.*10.10. 1 *Pet.*3.2.14. 15. *Mat.*5.16. *Ier.*10.11. *Dan.*6.10.

[c] Forget not these, for God will surely require them.

7 *Performing faithfully & constantly all our holy* [c] *vowes.*) *Psal.*50.14. 116. 14. *Deut.*23.21. *Psal.*76.11.

And contrarily mourning for, and abhorring all abuses of the glorious Name of our God, as

1 *Carelesse vsing any of his Names in our common talke.*) *Deut.*28.58.

2 *Swearing lightly, or profanely, for which*

which the Land mournes,) and much more for forswearing: as *Zedechia*, 2 *Chro.* 36.13. Hos.4.2.3. Iere.23.10.

3 *Blasphemingʼ*,) by speaking basely or cōtumeliously of any of his names to his dishonour, *Leuit.*24.11.14.16.

4 *Cursing*,) for God hath giuen vs tongues to blesse with, and said, Blesse and curse not. *Iam.*3.9.10. *Rom.*12.14.

5 [e] *Abusing Gods religion*,) as his Word, Sacraments, or other ordinances (whereby hee most familiarly shewes himselfe and all his goodnesse to vs, and would haue vs to make profession of him:) which is done not only by neglecting of any of them, but

[e] These three next generall sinnes make the whole Land to tremble.

1 *Vsing them vnprofitably*,) without repentance, reformation of life, and an increase in holinesse. 2 *Thes.*2.10.11.12. *Psal.*50.16.17. Heb.2.3.

2 *Making a profession, yet liuing profanely, to make Gods enemies to blasphemeʼ.*) 2 *Sam.*12.14.

3 *Vsing them vnreuerently or scornefully. Acts* 2.13.

4 *Dissembling any part of the truth, where wee ought to professe it:*)

it: as *Peter* amongst the *Galathians*, whereby many were drawne into the like dissimulation, *Rom.* 10. 10. 1. *Kings* 18. *Dan.* 3. 12. 17. 18.

5 *Vnseasonable or crafty profession.* (*Phil.* 1. 15. 16.)

6 *Lightly passing ouer Gods iudgements:*) as the Egyptians, who were thereby prepared for vtter destruction.

7 *Receiuing his benefits vnthankfully, or requiting them vnkindly:*) as *Saul* the kingdome, and the Husbandmen the Vineyard. 1. *Sam.* 15. 17. 18. 19. 2. *Sam.* 12. 7. 8. 9. 10. *Esa.* 5. 1. 2. 3. 4. 5. 6. 7. *Mat.* 21. 33. 34. *to* 41. 42. 43.

whether:
- Publik, as:
  1. Gospell.
  2. Prince.
  3. Peace.
  4. [a] Deliuerances.
  5. Prosperitie.
- Priuate, in:
  1. Soule.
  2. Body.
  3. Goods.
  4. Friends.
  5. Name.
  6. Labours.

[a] The general forgetting of our miraculous deliuerance, increaseth our sin to the vttermost, especially frō the intended inuasion; the long threatned day, the gun-powder plot. Our seuerall discontentments for the things we want, makes vs ordinarily to forget that we haue. The very Gospel, with our prosperitie so admirably cōtinued, may cause vs all to breake out into old *Iacobs* speech, *I haue enough, Ioseph is yet aliue.* What would not our Fathers haue forgone for the Gospel alone?

8 *Abuse of our Christian liberty,*) though in things of their owne nature indifferent, *Rom.*14.13, 1.*Cor.*8.9.

By
1 Grieuing the godly, *Rom.*14.15.20.
2 Causing the weake Christian to stagger. 1.*Cor.*8.7.10.11.12.13. *Rom.*14.13.20.22.23.
3 Nuzling the ignorant in superstition. 1.*Cor.*8.7.10.11.12.13.
4 Hardning the idolater. 1.*Co.*8.7.
5 Giuing occasion to the wicked to blaspheme. *Rom.*2.24.

9 *Breach of our Vowes and Couenants with God:*) as that of Baptisme, and euer since in all our deliuerances, & receiuing the Sacrament. *Eccl.*5.3.4.5. Deut.23.24.

THE

THE FOVRTH COMMANDEMENT.

Remember thou keep holy the Sabbath day, six daies shalt thou labour and do all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy manseruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates: for in six daies the Lord made the heauen and earth, the sea & all that in them is, and rested the seuenth day: wherefore the Lord blessed the Sabbath day, and hallowed it.

INioyning the time of Gods solemne worship. Here wee are to consider well how we grow in a conscionable practice of all the duties of the Sabbath.

1 *Before the assemblies.*

1 *Remembring the Sabbath before it come,*) that wee may dispatch all our owne

owne works in the ſix dayes, to attend better the right ſanctification thereof, according to the caueat, *Remember*: ſo to conſecrate it as a glorious day vnto the Lord, to honour him, not doing our owne waies, nor ſeeking our own wil, nor ſpeaking a vaine word. *Eſa.* 56. 2.4 5.6.7. *Eſa.* 58. 13.14.

2 *Preparing our ſelues thereunto,*) either the day before,[d] or riſing early in the morning, by examining our harts and conuerſations eſpecially for the week before, both by the Law & Goſpell, and ſo reconciling our ſelues to God, renewing our vowes of walking more conſcionably after wee haue cleanſed our hearts and hands by repentance. *Gen.* 35.2.3.4.5. *Eccl.* 4 17. *Ex.* 19.14.15.22. *Leuit.* 10.3. & 22.3. 1 *Cor.* 11.28 31. *Mat.* 5.23.24. *Pſal.* 26.6. *Ezr.* 7.10. *Eſa.* 56 & 58.

3 *Making feruent prayer*) for,

1 Forgiuenes of our particular ſins.
2 Increaſe of thoſe graces, which we moſt ſtand in need of.
3 That the Preacher may bee fitted ſo to ſpeake, and wee to heare.

[d] As thou deſireſt the bleſſing of the Sabbath, ſo reſolue by a conſtant vow euer to performe this worke of preparation, according to theſe places, and try whether the Lord will not performe his promiſe abundantly.

heare, as may bee most to Gods glory, and our saluation.

2 *At the Assemblies.*

Eze.46.10. Psal 1.10.3.40 8 and 95.1.6. Deu 33.3. Esa.2.3.49.23. Act.20.9.10.

1 B*Eeing present with the first at all publique assemblies of the Church with cheerefulnesse & reuerence, as before the Lord of the whole earth,*) both to declare our loue and homage, & for the good ensample of others; affraid of the least vnseemly gesture, or beeing ouertaken by sleepe, drowsinesse, or any wandring thought.

2 *Ioyning with the congregation in euery publique action, according vnto due and holy order, chiefely in our hearts;*) as beeing one bodie of Christ, of one heart, and of one soule, 1.*Cor*.12.12. *Acts* 2 46.4.32.

a Vse this thou that complainest of thy weake memory. Psal.27.8. and 40.8. Ezr.8.9.

3 *In hearing, applying, each speech as spoken of the Lord to vs particularlie,*) Thus;

1 Humbled for reproofs & threats against sinne, whether our owne or others, as members of the same body, or in danger thereof. *Acts* 2.37.2.*Chro*.34.27.

2 Re-

2 Reioycing in all the promises.
3 Thankefull for the mercies.
4 Desirous of the graces.
5 Resolute to walk in euery good way, to depart from the euill. *Psal.*27. 8. *Exod.*24.3.

This is the best art of memory: for exceeding ioies, griefes, hatred, or desire, doe leaue the deepest impression in vs, and so sticke longest in memory.

4 *Waiting for the blessing to bee put on vs, by the Minister, neuer departing before it be pronounced, Num.*6.23. 27. *Ezek.*46.10.

3 *After the Assemblies.*

1 M*editating on the whole sermon in order:)* as 1. Text. 2. Occasion, meaning, diuision, 3. Doctrines seuerally; by marking the Text; and how they were gathered out of it. 4. Proofes or reasons of the seueral doctrines. 5. Vses. 6 Applying it better to our selues, [d] trying what worke euery part hath in vs.

[d] Be not negligent herein.

2 *Conferring of the same in the same order, with our Families or others.)*

The benefit whereof is most euident by experience, both herein, & in euery trade and science; for those who confer most, are euer most expert: besides that hereby the godly doe kindle zeale in one another; and contrarily without it, we are made drowsie and vnprofitable hearers, letting Sathan steale away the seed out of our harts: so giuing him aduãtage to accuse vs before the Lord, for despising his holy word, or at least taking his name in vaine. *Mat.* 13. 19.

Mal. 3. 16
Luke 24. 14
Mar. 4. 15. 25

3 *Priuate Catechising our Families, teaching and examining them in the principles and grounds of Religion.*)

4 *Meditation vpon the Creatures.*)

1 Generally to behold [a] the Lord in euery one of them; that is, his
- 1 Wisedome:
- 2 Power:
- 3 Goodnesse:
- 4 Prouidence
- 5 Iustice.

2 Specially by considering these things more fully in their seuerall ends and vses, or as the Scriptures apply them.

Rom. 1. 20

[a] Lord open our eyes, that wee may giue thee glory.

5 *Priuate reading of* { *Scriptures:* / *Holy Bookes.*)

Acts 8. 28. & 17. 11

6 *Singing*

6 *Singing Psalmes. Iam.* 5.13.)

7 *Exercising then principally the works of mercy*) visiting others,

By
1 Instructing:
2 Exhorting:
3 Admonishing:
4 Reprouing:
5 Comforting:
6 Collecting:
7 Relieuing.

Rom.15.14.
1 Thes.5. 11, 14.
1 Cor.16. 1, 2

Auoiding as warily all the breaches of the Sabbath: as

1 D*oing any worke more then holy & necessarie*) whether taking iournies, (as to Faires, Wakes, or whatsoeuer) for pleasure or profit. *Es.* 58.13.14

2 *All vaine delights and sports, hindering godlinesse, immoderate feeding, or whatsoeuer may make vs heauy or vnfit for the seruice of God. Rom.* 12.11. *Deut.* 28.47.)

3 *That ordinarie good fellowshippe, in tippling, vaine talke void of edification, and much more all open prosanenes. Ephe.* 4.29. *Col.* 4.6.)

THE SECOND Table, commanding duties of loue to our Neighbour.

THE FIFT COMMANDEMENT.

Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giueth thee.

Herein the Lords takes order for preſeruing the honour and dignitie which he hath beſtowed vpon euery one, eſpecially vpon euery Superior.

Here

Here we are to examine how we performe these duties.

1. *Towards Superiours.* Rom.13.1,7 1 Pet.2.13,14

1 HOnour
2 Obedience } *belonging to them.*

3 *Thankefull requiting,*) at least in these three.

1 *Acknowledgement.*
2 *Hearty affection.* 1 Sam. 10.26
3 *Prayer.* 1 *Tim.*2.1.2. 2 Sam. 21. 17

2 *Towards Equals.*

1 REuerent *estimation,*) as of bretheren or sisters, preferring them before our selues. Rom.12.10

3 *Towards our selues.*

1 MAintenance *of our reputation, according to our places, walking vprightly in euery duty to grace our profession.*) For our honour is in this, walking religiously towards God, righteously towards men, soberly and Phil. 4. 8

discreetly in regard of our selues, and so without reproofe.

4 *Towards all Inferiours.*

1 S*Hining before them in a holy conuersation with all grauity, according to our place,* as our Sauiour & *Paul. Mat.* 11.29. *Phil.* 3.17.

2 *Yeelding to them in good things, as* Naaman.

3 *Afraid to despise the basest of them, as* Iob. *Iob* 31. 13.

1 *Magistrates speciall duties.*

1 P*Romoting the Religion of God, and all true godlinesse with all their power, defacing the contrary, and discountenancing all vngodlinesse) as* * Dauid, Iehosaphat, Hezekiah, Iosiah, Nehemiah. *Ezr.* 7.2.3. *to* 27.2. *Chr.* 15.12.13. *Nehe.* 13. 17: *and* 22.

2 *Procuring each way the good of the people committed to them, as tender nursing fathers, repressing the wicked.) Esa.* 49.23. *Rom.* 13.4.

Being

*Behold your heauenly paternes, that your selues may become such samples to all posteritie, and let all Gods seruants say Amen.

Being
1 Men of courage.
2 Fearing God.
3 Dealing truly.
4 Hating couetousnesse.
5 No accepters of persons.

Deut.16.19.20
Exod. 8.21
Deut.1.17

2 *Duties of them that are vnder authoritie.*

1 A*Cknowledgement of their authority from God and the seuerall benefits which we enioy thereby, though the person should be wicked:*) as *Dauid* of *Saul*; yea an infidell, as our Sauiour of *Cæsar*.

2 *Paying and performing cheerefullie vnto them all subsidies, seruices and due impositions. Mat.22.21. Ro 13.6.7.*)

3 *Duties of all them that excell in any gifts, outward or inward.*

1 T*Hat our hearts bee not* [a] *puffed vp thereby, as is ordinarie in each estate, but that wee acknowledge them to bee from God, and so bee more humbled by them, as hauing more to bee accountable for, giuing God all the glorie,*) *as* Iacob.

[a] Try thy hart and feare.

Deut.

*Deut.*17.20. *Luk.*12.48. *Gen.*32.9.

2 *That we imploy them all carefully, as the talents committed to vs to that end, as may bee most to Gods glory, and the benefit of his people*;) as *Iob*, the Primitiue Church. *Mat.*25 26.27. *Iob* 29.12.13. 31. *Acts* 2.44 45.4.32.

4 *Ministers duties.*

1 WAiting *for a lawfull calling.* *Heb.*5.4.)

2 [a] *Applying* their gifts as may bee most to Gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, publikely and priuately, day and night. 2 *Tim.* 4. 1. 2. *Act.*20.18.19.20. 21: to the end, chiefelie 31.

3 *Labouring to goe before them in all holy example*) in conuersation and suffering, both in themselues and family, afraid of giuing the least offence: but framing themselues to all, to become all to all; (viz. in all things in their own power) the more easily to win all.

a *Pauls* ensample at Ephesus for three yeeres together, is the golden picture of a faithfull Minister, and wil be required of euery one according to their ability. 1 Pet. 5:3 1 Tim.3,4 2 Tim.3.10 1 Cor.9.19,20 21, 22.

5 *Peoples*

5. *Peoples duties towards their Pastor.*

1 SVbmission) to be taught and guided by him, knowing his voice; imitating, as Christs sheepe, his holie doctrine and conuersation. Heb. 13,17 Iohn 10.4. 27

2 *Giuing him double honour*,) not onely by hauing him in singular loue for his workes sake, but also by ministring such maintenance vnto him, as is conuenient both for his person and calling. 1 Ti.5, 17,18 Gal.4.14,15, and 6:6 1 Cor.9:6,7,8

3 Not following strangers. *Ioh.*10.5.

6 *Husbands duties.*

1 VVise gouernment,) as the head, & Christ ouer the Church; honoring the wife as the weaker vessel, especially in couering & bearing with her infirmities, as *Abraham*; careful to please her in whatsoeuer may bee to her edification & saluation. *Rom.* 15.2. 1 *Cor.*7.33. & 10.33: maintaining her authority and honour amongst her seruants, children, & al others 1 *Pe.*3.7

2 *Tender loue*,) as in Christ towards his Church. *Eph.*5.25. *Pro.*5.18.19.

3 *Good*

3 *Good husbandry*,)in prouiding wiſely all neceſſaries for the whole houſe, and diſpenſing them aright. 1 *Tim.* 5.8.

7 *Wiues ſpeciall duties.*

1 S*Vbiection to her husband*) as to her head, and as the Church to Chriſt, afraid to offend or diſhonor him. *Eph.* 5.33.& 5.22.24. *Gen.* 3.16.

2 *Loialty or faithfull loue*,)deſirous to giue all holy contentment to her husband. *Pro.* 5. 19.

3 *Helpe for this and the better life.*) *Gen.* 2: 18.

8 *Parents duties.*

1 E*Ducation of their children*:) 1, In the feare of God: 2, In ſome honeſt trade painefully: *Ephe.* 6, 4.

2 *Prouiſion for Chilaren for the time preſent and to come*,)elſe they are worſe then Infidels) and ſo taking care by Wil to leaue their houſes in order, reſpecting the firſt borne ſonne, vnleſſe there be iuſt cauſe to the contrary. *Deu* 21, 15,16,17.

1 Tim. 5. 8
2 Reg. 20. 1

3 *Moderate*

3 *Moderate correction.*)

By
1 Word, *Prou.*13.24.
2 Rodde, admonishing euer out of Gods word without bitternesse. *Pro.*22.15, & 23,13, and 29,15. Ephe.6.3

9 *Childrens duties.*

1 R*Euerent and louing obedience.*) *Ephe.*6,1. *Psal.*127.4, 5.

2 *Thankefull requiting:*

By
1 *Being a crowne to their Parents by their good behauiour, so comforting them.*) Prou.17.6
2 *Aiding them,*) as *Ioseph.*
3 *Being carefull for their honour in life and death.*

10 *Masters duties.*

1 D*Ealing equally and mildly with their seruants,*) as hauing themselues a master in Heauen, as *Iob.Ephe.* 6,9, *Iob* 31,13.

2 *Carefull prouision, First for their soules, and secondlie for their bodies,*

vsing

vsing to pray with their Families daily.) *Psal.*127.1.2 1 *Tim.*4.4.5. *Ier.*10.25.

3 *Paying their wages duly with the better.*) *Iob* 31.38.39.*Iam.*5.4.

11 *Seruants duties.*

1 F*Aithfulnesse for their Masters profit, with all wisedome to doe all things for the best*;)as *Iacob*, *Eleazar*, *Ioseph.*

2 *Subiection*:) and this
{ 1 *In seruice.*
{ 2 *Abiding correction*)as the Angel bids *Hagar*. *Gen.*16.8.9.

12 *Schoolemasters duties.*

1 P*Ractising painfully and constantly most profitable* [a] *courses*,) for the speedier furnishing their schollers with the best learning and manners, to the greatest good;(*Rom.*12.7.1 *Cor.*12.31.and 14.12.)

of the { 1 Schollers.
{ 2 Church.
{ 3 Countrey.

[a] Be not ashamed to enquire of all, & follow the best, vsing any approued helpe that God shall offer.

1 *Drawing*

2 *Drawing them on by loue, and honest emulation, with due praise and rewards, vsing moderate correction,* [b] *abhorring cruelty.*) *Ephe.*6.4.*Col.*3.21.*Pro.* 12. 10.

3 [c] *Indeuouring especially to be a patterne to them of all vertue (as being alwaies in their eyes) and chiefely of faithfulnesse in their calling :*) so to procure more true reuerence to themselues, and blessing to their Schollers. *Psal.* 101.2.1 *Tim.*4.12.

[b] Correct not in anger, but preuent by wisedom, thorow constancie of obseruing orders chiefely:

[c] Maintaine heereby thy authority, or thou indangerest all.

13 *Schollers duties.*

1 S*Trife to excell their fellowes:*

in
- 1 Learning.
- 2 Manners.
- 3 Obedience.
- 4 Loue to their Master.

1 *Cor.* 12.31.& 14.12: *Phil.*4.8.9.

THE

THE SIXT COMMANDEMENT.

Thou shalt not kill.)

Commanding by all means to preserue life of { Body. Soule.

Here we are to examine how wee endeauour to performe all these duties with more conscience.

WHich may preserue or make this present life more comfortable.

1 *Procuring and vsing all helpes thereunto, as wholsome diet & clothing,*) 1 *Tim.* 5.23.

2 *Holy mirth,* [a] *reioycing in all our labours, and at all times in the Lord.*) *Prou.* 14,30, & 15,13, 15: & 17,22. And this by keeping alway a good conscience,

[a] Learne well this lesson, if thou wilt find Heauen vpon Earth.

ence, especially in our particular calling, which is a continuall feast: for the ioy of the Lord is our strength, causing good health, and a principall part of our portion in this life, and of the beginning of the Kingdome of Heauen: 2 *Cor.* 1, 12: *Nehe.* 8, 10, *Eccle.* 3, 12, 13, & 5, 17, 18. *Rom.* 14, 17.

3 *Seeking all holy meanes of refuge, against all violence and danger:*) (as our Sauiour) especially flying to the Christian Magistrate, as to Gods Lieutenant. Rom. 13. 4 Prou. 22. 3

4 *Helpe of the Physician and Surgeon.*) *Mat:* 9, 12.

5 *Exercise.*) 1 *Tim.* 5, 23.

6 *Auoiding as warily all things hurtfull and perillous,*) as

1 *All contagious diseases.*) *Pro.* 22. 3.

2 *All* [b] *euill purposes against our selues, or naughty wishes vpon discontentment,*) and therein flying all prouocations, furtherances, and occasions thereof, especially solitarinesse or reasoning with the temptation, or any way harkening thereunto: getting our selues seriously to our calling, or such part

[b] Obserue this wel, thou that art any way afflicted in minde.

part of it, wherein wee can take most delight: to honest company, meditation of Gods mercies and speciall fauours; reading, praying, singing Psalmes, or the like good exercise, to turne our thoughts another way. 1 *Pe.* 5.8.9. *Iam.*4.7. *Gen.*3.1.2.4.6.7.

After we haue sought the Lord and tried these meanes, if they do not preuaile, wee are to adioyne the aduice of some faithfull Physician:) lest the distemper arise from the body, without the cure whereof the mind cannot be perfectly relieued And further also if need shal so require, to seeke the counsell of some godly experienced spirituall Physician, to whom we may fully disclose our trouble: for a griese disclosed is halfe cured.

3 *Rash aduentures without a warrantable calling.*) *Mat.*4.6.7.

4 *Worldly griefe,*) which drieth vp the bones, and causeth death. *Pro.*17.22. 2 *Cor.*7.10.

5 *Anger and enuie,*) which are the rotting of the bones. *Pro.*14.30.

6 *Surfetting, intemperance, and excesse,*)

cesse) which kill moe then the sword, being causes of innumerable diseases and griefes, *Pro.* 23.29.30.

7 *Prouoking others to the hurt of our selues*) as *Iosiah* did the king of Egypt, 2 *Chr.* 53.7.20.21.22.23.24.

2 *Concerning the life and comfort of our neighbours.*

1 E*Arnestly seeking peace with al men, so farre as it is possible*) as *Abraham* & *Dauid.Ro.* 12.18 1 *Pet.* 3.11

And to this end, labouring to attaine to these vertues, which are most auaileable to gaine loue euen from our very enemies, and doe much adorne Christianity: as

1 *Curtesie without dissimulation*) as *Abraham* to the Hithites.

2 *Meekenesse*) in suffering, forgiuing and forgetting wrongs, leauing vengeance to God. *Rom.* 12.19. *Eph.* 4.32.

3 *Labouring to ouercome enemies by kindnesse*,) seeking occasions to gratifie them, at least praying for them, that they may obtaine mercy, & haue

their hearts changed, *Rom* 12. 20.21.

4 *Dealing iustly with all*) that wee may weare their reproch as a crowne, as *Iob*, *Samuel*. *Iob*.29.31.1 *Sam*.12.

5 *Abounding in compassion and good works*,) as our Sauiour.

6 *Aduenturing boldly, for their defence and deliuerance, and much more for the Church of God, and our Country*) *as* Abraham *for* Lot. Dauid *for* Israel.

7 *Offering and seeking reconciliation, where it may stand with the credit of the Gospell, and saluation of the party and others*) *Mat*.5.23.24.

2 *Auoiding as carefully all occasions of the contrarie, as*

1 *In heart*;

[a] Be sober & watch. Eph. 4,27.

[a] Examine thy conscience well herein, thou that hatest any louer of the Gospell. Ioh.3.12.

[a] 1 VNaduised anger) whereby we first giue place to the diuell to enter into our hearts.

2 *Malice or hatred*) which is murther before God, especially [a] *Caines* hatred for the good things we see in men, wherein they goe before vs, and so reproue vs; or for telling vs our faults,

al-

although wee pretend other causes of our hatred. This is the ordinary sin of the world. *Mat.*10.22.*Ioh.*15.19.

2 *In words;*

1 BRauling *and rayling,*) *as* Shemy *and* Rabsakey.
2 *Crying out against others, or reuiling vncharitably,*) *Eph.*4.31.
3 *Threatning or scoffing at them*) *Esa.* 58 9.

3 *In deeds.*

1 FIghting, *blowes, maimes, danger.*) *Leui.*24.19.20.

2 Cruelty;
1 *Punishing vnmercifully,*) *Deut.*25 3.
2 *Oppressing the poore*) to make them weary of their liues, *Iere.*22.17.
3 *Denying helpe or reliefe*) as the Priest and Leuite, *Luk* 10.31.32.
4 *Betraying others*,) *as* Iudas.

Gen.4.8. 3 *Shedding of innocent blood*) which defileth the Land, and cryeth for vengeance, *Num.* 35.33.

By
1 Any weapon, as *Ioab* slew *Abner*, 2 *Sam.* 3.27.
2 Poyson, inchantment, destroying the conception, or any secret practice.
3 Consent, as *Saul* to *Stephens* death.
4 Sauing the wilfull murtherer.

Num.35.31. 1 Kin.2.31.

2 *Concerning our soules or spirituall life, wee are to examine how wee increase in care.*

1 FOr the sauing of our owne soules, by

1 *Walking more vvarily in this narrow way of life.*) *Pro.* 16.17.

2 *Auoyding all those things which tend to the destroying of our soules.*) And that so much more carefully, as the soule is more excellent then the body, eternall life then this, & eternall death more fearefull: as

Mat.16.26.

1 *To*

1 *To liue in any one knowen sinne:*) For the wages of the least is death eternall, and will certainely destroy the soule, if it be liued in with delight. *Ezek.* 18.11. *Iam.* 2.10. *Mat.* 5.19. 1 *Iohn* 3.8.

Rom. 6,23. Gal 3,10. Psal 34.16.21. Pro. 11.16.

2 *To neglect any meanes ordained to saluation*,) as hearing the word preached ordinarily, reading, sacraments, prayer, &c. whereby men become dead, hauing a name to liue, or at least lose their ioy or feeling. *Heb.* 2,3. *Num.* 9 15.16,17.18. *Apoc.* 3.1. *Psal.* 51.10.11.12.

2 *Concerning the saluation of others.*

1 T*Aking euery*[a] *occasion which the Lord offereth for procuring or furthering the saluation of others: and so pleasing all, in that which is good to edifie*;) because hee that winneth soules is wise, and shall shine as the brightnesse of the firmament for euermore: but hee that gathereth not with Christ scattereth; and to him that knoweth to do well and doth it not, to him it is sin,

[a] Take the opportunity presently when God offereth it.

1 *Cor.*10.33. *Pro.* 11.30. *Dan.* 12.3. *Iam.* 4.17. *Luk* 11.23.

2 *Being afraid of hindering the saluation of any one, and much more of beeing any cause of their damnatiõ or fal;* (1 *co.*3.11.)

By

1 *Giuing offence through our scandalous liues, or euill ensample, or by the abuse of our Christian liberty.*) *Mat.*18.6. *Rom.*14.15. 1 *Cor.* 10.28.

2 *Prouoking others any way to sinne*) as *Iosephs* brethren, *Dauid* in the murther of *Vriah.*

3 *Incouraging or praising others in their sinne*) as the false prophets crying peace, *Hab.*2.15.

4 *Consenting any way to the sinne of others*) as the Beniamites, and the company of *Corah.Ro.*1 31.

5 *Not testifying our dislike so farre as we may conueniently, and hindring*) *Eze.*33.7. *&c.*

6 *Not punishing according to our authority*) but rather winking at faults, or vsing too much lenity, as *Ely, Num.*25.4.1. *Kin.* 20.42. 1 *Sam.*2

3 *Mour-*

3 *Mourning for the fearfull murthers of innumerable soules, by all sorts to whom they are committed*) but especially by all kind of vnconscionable Ministers making a prey of the Church, as

1 Idoll Ministers, or blinde guides.
2 Negligent or carelesse Pastors.
3 Corrupt teachers, as the Pharises
4 Flatterers, as the false Prophets, crying peace, peace. *Zach* 11.16. 17. *Esa.* 56. 10.

5 *Stirring vp all to whom others are committed, to be more conscionable for the saluation of their soules*) 1. By admonishing, 2. Exhorting, 3. Reproouing, 4. Instructing, by Catechising or procuring other meanes, 5. Giuing good ensample, 6. Compelling to outward obedience and submission to the meanes, as *Abraham*, *Iosua*, *Hester*, *Nehemiah*, *Cornelius*. *Gen* 18 19. *Ios.* 24. 15. *Neh.* 13. 15. *to* 22. & 8. 1. 3. 8. *Hest.* 4. 15. *Acts* 10 2. 24. 33.

A Awake thou that delightest in sleeping, *Abels* blood cries for vengeance from the earth. Where will you hide you when Christ comes to aske you an account of euery soule? Exod. 20. 10. Epe. 6, 4, 9.

THE

THE SEVENTH COMMANDEMENT.

Thou shalt not commit adultery.)

WHerein the Lord commands his people to bee a chaste and a holy people.

Here wee are to examine, 1. *how we increase in*

(*Hasty*) possessing our vessels in holinesse and honour, both in the single and maried estate, by vsing carefully these helps and preseruatiues. 1. *Thes.* 4. 4. 5.

1 (*Modesty*) obseruing Christian comelinesse, to expresse the holinesse of our hearts: *Iob.* 31. 1. and that (1) in all

all our words, *Gen.* 4.1. *Psal.* 51.1. (2) behauiour, *Gen.* 24 46.

2 *Temperance*) in the sober vse of our diet, sleepe, and pleasures; to vse them onely so farre foorth, as they bee not prouocations to the flesh, nor hinderances to holinesse: otherwise, to abate them 1 *Cor.* 9.27. Pro.23.29.33. 1 Cor.7,30.31. Gal.5.13.

3 *Painfulnesse in our speciall calling*) with instant praier, giuing thanks for that grace we haue attained to. 1 Cor.7,17.24 Psal.91,11.12.

4 *In the single estate, taking the benefit of holy mariage when other meanes auaile not.*] 1 *Cor.* 7.2.9.

Obseruing therein;

1 Equalitie for
- 1 Religion. 2 *Cor.* 6.14. Gen.2,18.20. & 6,2.
- 2 Age.
- 3 Parentage or condition.

2 Right ends for
- 1 Auoiding of incontinencie. 1 Cor.7.2. Gen.1,28.
- 2 Mutual helpe comfort, chiefly to attaine eternall life.

3 The

3 The increase of the Church in the yonger sort.

Mala.2.15. 3 That there bee no neerenesse of bloud. *Leuit.* 18

4 Consent (1) of Parents. 1 *Corin.* 7. 38. (2) Of parties themselues. *Gene.* 24. 57.

2 *Abhorring*

NOt onely those monstrous kinds of vncleannesse which ought not to be named amongst Christians, as fornication, adultery, incest, rape, Sodomy, and the like, which the very light of nature condemnes; but more, (*Ephe.* 5.3 *Deut.* 22 21.)

1 *All wantonnesse priuately or with others.*) *Rom* 13 13 *Ephe.* 5.3.4.

2 *Nocturnall pollutions, comming of excesse.*) *Deut.* 23.19.

3 *Voluptuous abuse of the marriage bedde,*) otherwise then for some of the right ends of mariage before mentioned. Yet obseruing duly,

Leuit.18.19. Ezec.18,6. 1 The naturall time of separation.
2 Of solemne humiliation) when the

the Bride and Bride-groome are to leaue the mariage chamber. 1 *Cor.*7.5. *Ioel.*2.16.

3 *Shunning as warily all causes and occasions of vncleannesse,*) as

1 *Within vs, all vnpure thoughts and lusts,*) which are the adulteries of our harts. *Mat.*5.28.15.18.

2 *Without vs, all prouocations,*) as (*Ezech.*16.49.)

1 *Surfeting and drunkennesse,*) immoderate eating & drinking, or of such thinges as stir vp lust, and at vnseasonable times. *Pro.*23.32.33.

2 *Idlenesse, and sluggishnesse,*) as in Sodome, *Dauid.*

3 *Pride,*) appearing in face, haire, apparell, or behauiour: as in the women of *Iudah* before the captiuitie. *Esa.* 3. to the end.

4 *Societie with lasciuious persons,*) which are infectious. *Gene.*59.10.

5 *Lewd books or Balads,*) fitter to be burnt, as *Acts* 19.19.

6 *Filthy talk or foolish iesting,*) bewraying an vncleane heart, and corrupting others. *Mat.*12.35.36. 1 *Corinth.*15.33.

We pray that God would not lead vs into tentation: therefore we may not cast our selues into it by any of these occasions.

Pro.

Prouerb. 7.11 12.13 14.15. *Ephe.*5.3.4. 5.12.

7 *Wanton lookes*) from eyes full of adultery, as in *Putiphars* wife, *Dauid.* 2 *Pet.*2.14.

8 *Lewd houses, or of euill report.*) *Pro.*5.8.

9 *Wanton pictures, playes, dancing, or* [a] *dalliance,*) of the very beholding whereof, euery ones conscience will tell him the danger, when it is truly awaked, at least for breeding wanton thoughts, and lusts, condemned by our Sauiour, *Mat.*5.28.

[a] Thogh these seeme but sparks which cannot hurt, yet they will kindle a fire which will burne downe to hel vnlesse they be quenched in time, or altogether preuented, which is the surest.

10 *Wearing of apparell contrary to our sex*) as man to weare the womans apparell, or the woman the mans. *Deut.*21.5.

11 *Vnlawfull diuorce or separation.*) *Mat.*5.32.19.9.

12 *Priuate company of man, and woman together,*) though otherwise both honest, and intending no euill. *Pro.6.*27.28.29.

4 *Increasing in a holy iealousie ouer our selues,*) so running away from each occasion, and the least appearance. *Pro.*5.

8. and

8. and 7.8.25. 1 *Thes.* 5. 22.

For feare of

1 The Lord who seeth our harts, and will accept vs according to our feare.

2 Sathan, who will accuse.

3 The wicked, who will bee hardened or blaspheme, or both.

4 The godlie, who are reproched by the fall of any professing, will bee also grieued.

5 Our selues, because our conscience will bee wounded, and witnesse against vs. And also for the corruption of our harts, which is like to tinder or gunpouder if a spark fall thereinto.

THE

THE EIGHTH COMMANDEMENT.

Thou shalt not steale.)

NIoyning the preseruatiō and increase of our owne goods, or outward estate, and also of our neighbors.

Heere we are to examine,

1 HOw *wee labour to maintaine our estate holily and honestly, according to our place and calling, walking in all these duties more cheresully.*

1 *Painefulnesse in our particular calling,*) as *Iacob* in *Labans* seruice; *Paule* both in his ministerie, and to get his liuing, vsing double paines early or late, to recompence the time spent, in the seruice of God; as in gathering Manna before

before the Sabboth, that they might rest that day: so dwelling in our calling with God, we shall be fed assuredly. *Ephe.* 4. 28. *Act.* 20. 31. 2 *Thes.* 3. 8. 9. *Psal.* 37. 3 *Exod.* 16. 22. 23.

2 *Thrift*,) putting all things to the best, looking warily that nothing bee lost: as our Sauiour, who gaue charge for sauing the crummes, though hee was able by his word to prouide what he would. *Iohn* 6. 12. *Prou.* 5. 15. 16. 17. & 21 17.

3 *Contentation*) with that estate wherein the Lord sets vs, assured that he seeth that estate to be best for vs, liuing within our compasse, [a] depending onelie vpon his prouidence, without distrustfull care, and much more without [b] repining or murmuring, as the Israelites in the wildernes; being certainely perswaded that he will not faile vs of that which shall bee best for vs, in his due time: so vsing the world, as though we vsed it not. 1 *Tim.* 6. 8. 1 *Thes.* 4. 11. 12. *Heb.* 13. 5. 6. 1 *Cor.* 7. 11.

[a] Hold fast in time of triall, and wait.
[b] Stand in awe, tremble & sinne not.

4 *Peaceablenesse*,] auoyding law and contention, vsing all honest meanes to

to get and hold our owne with peace if it bee posſible, remembring that the meeke ſhall inherit the earth, putting vp ſome wrongs, as *Abraham* to *Lot*.

Mat.5.5.
1 Cor.6.7.

5 *Dealing vprightly*,) beeing ſincere both in word and deed, ſuch as in whom is no guile, as *Nathanael*.

2 *Wee are to examine, whether wee endeauour to imploy our goods aright according to Gods will.*

1 *To the promoting and maintenance of Gods religion and ſeruice*,) by our ſelues & others, both priuatly and publiquely: as, at the building of the Tabernacle and Temple, euery one brought their gifts of the beſt things; and ſo in all the Sacrifices: the women miniſtring to Chriſt; and the Primitiue Church. *Act*.2.44.& 4.32.

For this is the honor due to God of al, & the chiefe end of our riches: otherwiſe, Idolaters ſhal condemne vs, who haue bin euer deuout herein, as the *Iſraelites* at the making of the goldē calf, & Papiſts at this day. *Pro*.3.9. *Mich*.6.6.7.

2 To

2 *To the honest maintenance of our selues, and families.)* 1 *Tim.* 5.8. as the vertuous huswife. *Pro.*31.15.31.

3 *To the charitable releefe of all in necessity*) as kinsfolkes, friends, neighbours, Church Countrey, especially the godly poore: as that of them wee respect our kinsfoulks in the first place, and so others according to more speciall bondes. Thus to employ them to Hospitality, to good work, and almes, as *Iob*, who caused the backes and bellies of the poore to blesse him. *Obediah* which fedde the Prophets of the Lord with perill of his life. *Dorcas* who made garments for the poore Christians. *Nehemiah* that worthy Gouernour, who took not his due, because he wouldnot bee chargeable to the poore people in their distresse: but maintained at his owne charg sundry of those who were of neede: which fact comforts him to intreat the Lord, to remember him in goodnes, according to that. *Cornelius* whom the holy Ghost hath setforth as an ensample for this, and shewes how God kept a remembrance of it. The

Gal.6.10.
2 Tim 1.4.
Rom.12.13.
Heb.6.13 2.
1 Pet.4.9.10.
Iob 19.21
1 King.18 13.
Act.9.36.39.
Neh.5.14.15.
& 17.18.19.
Act.10.24.
Act. 11.2.30.

Christians of Antioch, Macedonia, & Corinth, sending releefe to the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitiue Church generally, *Acts* 2.45. This is the feeding of Christ that shal be acknowledgd before the whole world, when our Sauiour shall say, When I was hungry you gaue mee meat: and the very want of it shall condemne the world, when hee shall say, When I was hungry you gaue mee no meat, &c. nothing being more neglected then it, euen amongst them that make shew of godlinesse. 2 *Tim* 3.5.

2 Tim 1,6.

Mat. 25 35.45. 46.

4 *To the due performance of all promises*,) which is a property of a blessed man, and the contrary, of an vnfaithful and wicked. *Pro.* 25.14.

Psal. 15.4. & 37.21.

5 *To be able to lend freely, looking for nothing againe*;) that is, for no gaine, and sometime not the principall. *Neh.* 5.10.

Luk. 5.35.

6 *To make restitution to the vttermost of whatsoeuer our consciences can charge vs to haue been vniustly gotten or detained*,) as Zacheus,

Luk. 19.8.

7 *To keepe iustice, giuing to euery man his*

his right; and iudgement, neuer consenting to the wronging of any man, but saueing all from wrong, so farre as we are able.) Eze. 18.19. *Iere.* 12.3.15. *Psal.* 82.3.4.

3 *How wee preuaile in rooting out of our hearts that bitter roote of*

Couetousnesse:) whereby we are either hindred from heauenly duties, or from feeling the sweetnesse that is in godlines, or from depending vpon Gods prouidence: or are drawne immoderatly after the loue of the world, as to seeke to get by vnlawfull meanes, or to vex & disquiet our harts with carking cares for the things of the world, affecting to bee rich or otherwise. 1 *Tim.* 6.10.

1 Tim 6.9.10.

4 *How we grow in detestation of al kinds of thefts, proceeding from couetousnesse.*

1 *Thefts in the Church.*

1 *Simony.*) buying or selling the gifts of the holy Ghost, whether

Act. 8.18.20.

Church-offices or places to exercise those offices in, or the goods of the Church, to the hinderance thereof, or to our owne priuate gaine. 14.19.

2 *Sacriledge*) conuaying to our selues or detaining things due to God, wherby he is robbed of his honour, or the saluation of his people hindered: as by all sorts of vnconscionable Ministers and all others, keeping away Church-liuings, without due regard of the peoples saluation, and Gods worshippe. *Mal.* 3.8.9.10. *Ios.* 7.1.2 & 8.7.

3 *Gaine by things hindering the Gospell and true piety, or furthering superstition*] as *Demetrius* the Siluer Smith. *Act.* 19.24.

2 *Thefts in ciuill dealings.*

1 (*Counterfeit or coloured deceit*) by faire words, or the like, as in *Amos* daies. *Amos* 8.4 5.6.

2 *False scales, weights, or measures*) all which God abhorreth. *Deut.* 25.13. 14.15.

3 *Racking the prices of things*) to the oppres-

oppression of the poore, or euill ensample of others: thus did the Giants before the flood, that the earth was full of cruelty: and the great men before the captiuity, for which God threatned to plague them with other spoylers, as it came to pass. This causeth the poore to sigh: whom God will auenge. *Exo.* 22.23. *Deut.* 15.9.10.11.

Gen. 6.4.11. Mic. 2.1.2.3. Isa. 5.7.8.

4 *Ingrossing*) getting vp all a commodity to sell as men list, euen the very reffuse. This is to swallow vp the poore; a sinne which the Lord will not forget. *Amos* 8.4.5,6.7.8.

5 *Sale vpon day*) to the hurt of the buyer or others, that is, inhancing the price, onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes; which is vsury or worse.

1 Thes. 4.6.

6 *Becomming bankrupt*) to inrich our selues by the spoiles or goods of others wch is flat cousenage & theft. 1 *The.* 4.4

3 *Thefts in lending.*

VSury) as when men exact a gaine by couenāt, aboue the principall

lent, onely in lieu and recompence of the lending; which is biting ordinarily: for it is very rare, when one or other is not bitten by it. All vsurie is of this sort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, & the good of the common-wealth. *Exo.*22.15. *Psal.* 15.5. *Nehe.*5.7.8.9.10. *Deut.*15.7. *to* 12.

Thefts in withholding.

1 THe pledge.) *Ezek.*18.7.

2 *That which hath* [a] *beene committed to vs in trust for others*) as to the Husbandmen the Vineyard. *Mat.*21.41. *Pro.*3.28.

3 *Our debt*) which is a marke of an vngodly man: for the godly should owe nothing but loue, and that to euery one. *Psa.*37.21. *Rom.*13.8.

4 *The hirelings wages*) a sinne crying for vengeance. *Iam.*5.4. *Ier.*22.13.14.

5 *Things found*) if we can know the owner. *Leuit.*6.3.

6 *That which wee haue vniustly gotten*

[a] Consider well what is commited to thee, and forget not thy debt due to al in spirituall things.

ten from others, and not making restitution thereof with the better, if wee bee able) *as* Zacheus. *Leuit.6.1.to 8.Luke* 19.8.

5 *Thefts vvhereby we robbe our selues and those who depend vpon vs, disabling vs to performe the duties which we owe to the Lord and his Church, to our selues vvith those depending on vs, and all others.*

1 V*Nthriftinesse*) not regarding to saue that which God hath giuen; but wasting without reason or regarde, vpon lewd companions, or vaine delights, as the prodigall sonne, *Luke.*15.13.

2 *Liuing inordinately*) without painfulnesse in our calling: the Pismire shall condemne such vnprofitable seruants. *Eph.*4.18.*Pro.6.6.*

3 *Rash suretishippe*) without regard of the circumstances, so oft forbidden by the wise *Salomon. Prouerbs* 6. 1. & 17.18.

6 *Other ordinary thefts, in getting goods by vnlawfull meanes.*

1 R*Emooving our neighbours markes or bounds, to enlarge our owne,*) which is accurſed. *Deu.*27.17

2 *Vncharitable incloſure*) to the hurt of the common-wealth, or of any one, without ſufficient ſatisfaction: for wch the Lord threatneth a woe. *Eſa.* 5.8.

3 *Peruerting the law, or corrupting iudgement*) by bribes, friendſhippe or craft, to wring the poore, as *Iezabel* did *Naboth* for his Vineyard.

4 *Man-ſtealing*) *viz.* ſtealing away, or inticing children or ſeruants, a farre worſe theft then ſtealing any goods, inaſmuch as theſe are more precious. 1. *Tim.*1.9.10.

5 *Practice of vnlawfull arts*) as ſuch as haue no warrant by the law of God or nature; as magicke, coniuring, playing the wiſeman: for no ſuch ought to be found amongſt Gods people, being abhominable to the Lord. *Deut.* 18.9. 10.11.12.

6 Ga-

6 *Gaming*) for more then wee may conueniently ſpend, without hindring the performance of any of thoſe holy duties required in the right imploying of our goods, mentioned before in this commandement, or then we could be content to giue; eſpecially at vnlawfull games, or vnfit times, or falſly; a matter of bad report, to the hurt of our ſelues or our neighbours, or both; accompanied commonly with many diſorders, brawles, grudges, couetouſnes, oathes, fraud, and the like; beſides the loſſe of our precious time, for which wee muſt bee ſurely accountable. *Eph.* 5.16.

Amos 6.6.

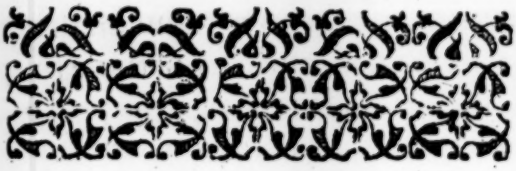
Phil.4.8.

7 *Falſifying the will of the dead*,) a ſin againſt the law of nature. *Gal.* 3.19.

8 *Pilfering the leaſt matter, or couſening*) for God is the avenger of all ſuch things. 1 *Theſ.* 4.6.

9 *Conſpiring*) or any way fauouring or conſenting to any ſuch fact: he that doth this, hateth his owne ſoule. *Prou.* 29.24.

THE



THE NINTH COMMANDEMENT.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Nioyning vs to ſeeke by all meanes to maintaine our owne good name and our neighbours.

1 *For our owne good name, wee are to examine how we grow.*

1 *Seeking a good name by liuing religiouſly, vvalking in all the commadements of God without reproofe:*) as *Zacharie & Elizabeth, Cornelius, Timothy,*

thy a young man. For, the memoriall of the iust beeing as a precious oyntment, shall be blessed, but the name of the wicked shall rot. *Luk.*1.6. *Act.*10.1. & 16.1. *Pro* 10.7. *Eccle.*7.3.

2 *Keeping narrow watch against euery sinne*[a] *continually*,) especially those to which our corrupt nature is inclined, or most incident to our particular calling: because euery fault is to the godly man, as the dead fly, marring the sweetest ointment, and a little leauen to the whole lumpe. Besides, the malice of Satan, and the wicked to blaze vs, or blaspheme our religion for any one fault, though it be but the least slip in a rash or vndiscreet speech; passing by all the good things in vs, neuer thinking of the multitude of their owne abhominations; as the enemies of the Lord did blaspheme for the sin of *Dauid.* 2 *Sam.* 12.14. Euen this is a staine to the worthiest Kings of *Iuda*, that yet the high places were not taken away. 2 *Reg.*14. 4.11.1 *Reg* 22.43.2 *Reg.*15.4.34.35.

[a] Heere thy strength & diligence will be tried.

Eccle.10.1.

3 [b] *Seeking in euery thing Gods glorie alone, and not our owne, more then for*

[b] Stirre vp thy heart to attaine hereunto.

for him:) for then he will giue vs glory abundantly: but seeking our owne glorie, he will turne it into shame. 1 *Cor.* 10.31. & 2 *Cor.* 1.20. 1 *Sam.* 2.30.

4 *Carefull to iudge and speake the best of all other professing godlinesse*:) for God will cause others to measure so to vs againe. *Eccle.* 7.24. *Mat.* 7.2.

5 *Vsing but few and wise speeches*) for in many words are much vanity: but such speeches as in due time are like apples of gold, with pictures of siluer. *Pro* 10.19. & 25.11.

6 *Striuing to cheerefulnesse and affabilitie in al our speeches*,) as our Sauiour. *Mat.* 11.17.19.

7 *Indeauouring to be sincere in word and deed*) abhorring dissembling: so we shall haue the commendation of *Nathanael*, euen of the wicked (at least in their consciences) to be right Christians, in whom is no guile. *Ioh.* 1.47.

2 *Concerning our Christian neighbours good name, whereby God is glorified*,

1 R*Eioycing at it*) as *Iohn* for the elect Lady & her children, 2 *Ioh.* 1.4.

2 *De-*

2 *Defending their credit by publique or priuate testimony,*) according to our perswasion of them; as our Sauiour did of *Iohn*, and of his owne disciples, they againe giuing testimonie to him. *Math.* 11.27.

3 *Gladly acknowledging all the gifts of God in them*) as our Sauiour of the seauen Churches, and *Paul* of the Christians to whom he wrote.

4 *Couering their faultes so much as we may without sinne,*) as *Shem* and *Iaphet* their fathers nakednes, for which they are blessed: yet not approouing of the least of their sinnes, but seeking priuatly in all loue the reformation of them. *Ephes.* 5.11.

5 *Readily conceiuing euery good report of them,*) for that is the nature of true loue; yet not committing our selues ouer hastily vnto them, vntill sufficient triall, as our Sauiour.

Acts 16.3. 1 Cor. 13.7. Iohn 2.24.

6 *Expounding each doubtfull matter in the better part,*) if there be any probability thereof; as *Iacob* the death of *Ioseph* and his dreames: for loue thinketh not euill. 1 *Cor.* 13.7.

7 *Shewing*

7 *Shewing a dislike to whisperers and tale-bearers,*) which will driue away the slandering tongue. *Psal.* 15.3. *Pro.* 25.23.

1 Cor.12.26. Leu.19.17.18. Rom.12.16. 17. 1 Thes.5.14.

8 *Vsing all good meanes for the maintenance of the good name of euery one professing the feare of GOD,*) by admonishing, exhorting, or directing them in loue and wisedome, by our selues and others.

Abhorring these contrary vices.

1 ENuie *at the vworthy credit of anie,*) as the Pharises against our Sauiour.

2 *Euill suspicion without euident cause,*) as the Barbarians against *Paul. Act.*28.4.

3 *Itching eares to heare our owne commendations, with the discredit of others, or at least to be flattered:*) as *Ahab* by the false Prophets.

4 *Speeches sauouring of malice or disdaine at the credit of others,*) as *Corah* and the Pharises.

5 *Boasting,*) seeking our owne glorie,

rie, though with the disparagement of others, as the proud Pharises.

6 *Vncharitable iudging of others*) for some slippes, infirmities, euill reports, crosses, or some other accident; as *Ely* of *Hanna*, *Iobs* friends of him to be an hypocrite: and much more to iudge so for good things, or such as may be well taken, as the Pharises of our Sauiours eating with the Publicans.

7 *Aggrauating small faults or slaunders*,) without care to couer or amend them. *Rom.* 1.29.

8 *Reporting mens bare words or actions without their intent or meaning*,) wresting or any way peruerting them, as the fals witnesses against our Sauior, the Iewes against *Stephen*.

9 *Bearing false-witnes*) or accusing falsly: as *Haman* against the Iewes, *Amazia* against *Amos*: as also the accusations against our Sauiour, *Ieremie*, *Paul* *Amos* 7.10. *Deut.* 19.16.17.18.19.

10 *Lying*,) which is euery falshood vttered against knowledge. This is a principall sin of Satan, who was a lyar frō the beginning, & the father thereof. Ephe.4.25: Iohn 8.44. 1 Ioh.2.21.

11 *Vniust*

11 *Vniust or rash arbitrement or giuing iudgement,*) as the Elders against *Naboth.*

12 *Malicious accusations,*) not of any conscience to God, or for amendment of the party, or good of others; but of spite, as *Doeg*: or to flatter great men: as the *Ziphims* against *Dauid.*

13 *Betraying others, or their cause, craftily,*) vnder pretence of friendship or otherwise: as the *Herodians* intended, and *Iudas* dealt with our Sauiour.

14 *Bewraying the secret or infirmity of our neighbour, to his discredit, which we might well haue concealed. Mat.* 18.15.

15 *Lightly belieuing flying tales, or suspicions against our brother,*) as *Saul* against *Dauid*, & the Priests: much more spreading them, or adding to them.

Psal.15.3.

16 *Flattering,*) as *Corah* and his company did the people; as *Absalon*; and the false Prophets, crying peace; which is, to lay nets for men, and to be huntsmen for Sathan.

Ezech.13.18. Hos.5.1.& 9.8.

THE

THE TENTH COMMANDEMENT.

Thou ſhalt not couet thy neighbours houſe: thou ſhalt not couet thy neighbours wife, nor his man ſeruant, nor his maide, nor his Oxe, nor his aſſe, nor any thing that is thy neighbours.

WHerein the Lord requires our very hearts to be vpright, and void of all concupiſcence towards our Neighbour.

Here we muſt examine our hearts, how we grow:

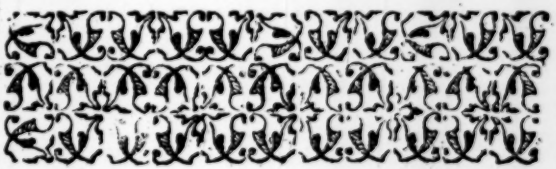
1 IN entertaining onely holy thoughts, motions, purpoſes and affections for the good of all men. 1 *Theſ.* 5.23.

2 *In suppressing euill thoughts and motions*) that we may neuer giue any consent, nor take the least delight in them, but labour to the vtter burying of all concupiscence, vntill wee bee perfect in the heauens. *Zac.*7,10.*Rom.*7.7.20. 23.24.

Oh that there were such a heart in them to feare me, and to keepe all my commandements alway! that it might goe well with them, & with their seed for euer. Deut. 5.29.

Let vs heare the end of all. Feare God, and keepe his commandements, for this is the whole duty of man: for God will bring euery worke vnto indgement, with euery secret thing, whether it bee good or euill, Eccle.12.13.14.

Then shall yee returne and discerne betweene the righteous and the wicked, betweene him that feareth God, and him that feareth him not. Mal.2.18.



The Glasse of the Gospell, or the examination of our faith and repentance, according to the Articles of faith, which containe the summe of the Gospell.

RVLES.

1 THe measure of our faith is according to the measure of the power thereof in comfort and sanctification, issuing from euery Article, except in the time of temptation. 1 *Cor.* 4. 20. 2 *Tim.* 3. 5. 2 *Cor.* 1. 22.

2 All the benefits contained in the Articles of our faith are ours, in and through Christ onely, when hee is ours. 2 *Cor.* 1. 10. 1 *Cor.* 3. 21. 22. 23.

3 Let vs proue our selues therefore whether wee are in the faith: let vs ex-

amine our ſelues: knowe wee not our
2 Cor.13.5. owne ſelues, how that Ieſus Chriſt is in vs, except we be vnapproueable?

4 And if Chriſt bee in vs, the body is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake. *Rom.*8.20.

5 For the kingdome of God is not in word, but in power. 1. *Cor.*4.20.

6 We muſt therefore ſhew our faith, out of our works: for as the body without the ſpirit is dead, euen ſo faith without works is dead. *Iam.*2.18.

7 Laſtly, wee are not to ſtay, vntil wee be able in ſome good meaſure to
Gal.2.19. ſay as *Paul*; *I through the law am dead vnto the law*: and, *that I might liue vnto God, I am crucified with Chriſt. Thus I liue: yet not I now, but Chriſt liueth in me: and in that I now liue in the fleſh, I liue by faith in the Sonne of God, who hath loued me, and giuen himſelfe for me.* And that Chriſt liueth in me, I know hereby, be-
Gal.24.19.5. cauſe hee crucifieth in mee daily more and more all the workes of the fleſh,
Gal.5.22.23. making me grow in deteſtation of eue-
24.25. ry ſinne: and in ſtead of them, brings forth in mee daily more plentifully all the

the fruites of the Spirit, as loue, ioy, peace, long-ſuffering, gentlenes, goodnes, faith, meeknes, temperance, with a feruent deſire to walke euer in all the commandements of the Lord. So that I know certainly that againſt me there is no law: *It is God that iuſtifieth me: who ſhall condemne me*, or lay any thing vnto my charge? Ver.23. Rom.8.33.34. to 39.

THE

THE

THE FIRST ARTICLE.

[a] *I beleeue in God.*)

[a] Comfort thy selfe thou repentant sinner: Christ is thine with all these riches, onely beleeue.

1 THis is my faith, that though by nature, thorough *Adam*, I and the whole Church are apostates from God, and enemies to him & his law; yet by grace through the second *Adam* Iesus Christ, God is our God, and wee his people reconciled vnto him, to serue him in newnesse of life all our dayes. *Eph.*2.13.*Heb.*8.10.*Luk.*1 74.75.

2 This is my comfort heereof, that God is my God, and hath sealed mee for himselfe, and therefore I am most blessed, being in such a case. *Ioh.*20.28. 29.*Psal.*144.15.

3 This giues me further assurance, that

that this my faith is ſound, becauſe together with this comfort, he hath giuen me, ſince I beleeued in his name, a heart deſirous to depart from all iniquity, 2. *Tim.* 2. 19.

Father.]

1 THis is my faith, that though I was a childe of wrath, yet by grace in Chriſt I am the child of God, and God my louing Father. *Eph.* 2. 2. 3. *Gal.* 3. 22. 26. *Ier.* 31. 18.

2 This comfort I receiue hereof, that I being thus his childe ſhall lacke nothing; becauſe my heauenly Father doth tender mee much more then any earthly father his childe. *Mal.* 3. 17. *Eſa.* 49. 15. 16.

3 This is my aſſurance, that my faith herein is ſincere, becauſe together with this comfort, I feele my ſelfe affectioned to reuerence, loue and obey him as my moſt deare father, and am enabled by his ſpirit to runne to him with boldneſſe in all my wants, crying *Abba*, Oh my father. *Mal.* 1. 6. *Mat.* 12. 50. *Gal.* 4. 5. 6. *Ro.* 8. 15.

Al-

Almighty.)

1 THis is my faith, that though I be weak & vnable to resist my enemies bodily or spiritual, no way able to helpe or prouide for my selfe: yet my heauenly Father is of all Maiesty & power, guiding and ouer-ruling continually men, Angels, diuels, and all creatures to serue for his owne glory, and the good of his children.

Mat. 8. 2. Psal. 23. 4.

2 This comfort I receiue hereof, that hee doth and will continually make all things worke together for the best vnto me, not onely the holy meanes appointed thereunto, but also mine afflictions, yea my greatest enemies (sins and Sathan himselfe) vntill I be perfected in the heauens, *Rom.* 8. 28. 1 *Cor.* 3. 20. 21. 22. *Act.* 4. 28. *Gen.* 50. 20.

3 This also doth further assure me that he thus works for me: because he hath first shewed the same mighty power, quickning & raising me vp from the death of sin, which hee shewed in raising my Sauiour from the graue: & secondly for that I haue sensibly felt al things thus working together for my saluation. *Eph.* 1. 19. 20.

Maker

Maker of heauen and earth.)

1 THis is my faith, that although thorow *Adam* I had loſt the right both of heauen & earth, & of euery creature, ſo as I could haue no cõfort in the vſe of thẽ, but terror, as an vſurper being caſt forth of the earthly Paradiſe, left as an heire of the curſe, and the creatures accurſed for my ſin: yet through my Sauiour the ſecond *Adam*, ſince I truly belieued in him, I am reſtored to a far better eſtate, being made in him a right heire of all, neuer to bee caſt forth of my inheritance any more; and all the creatures bleſſed & ſanctified to mee, that I may haue a holy vſe of them. *Heb.* 12 *Rom.* 8.17.

Gene.3.24. Rom.5.17.18.

2 This comfort I receiue hereof, that heauẽ is mine, & all the ioies thereof, & that I am ſet already in the heauẽly places in Chriſt my head, who reſerues the ful fruition for me. And ſecondly that al the creatures in heauë & in earth, be they good or bad, are at league with me to helpe for my good, ſo farre as may ſtand with his glory, my ſaluation, and the good of his church. *Iob.* 5.23. 1 *Cor.* 3.21.22.23. *Hoſ.* 2.18.

Ephe.2.6.

3 This

3 This is alſo my aſſurance, that my faith is ſincere herein, becauſe that together with this comfort, I both perceiue, all the creatures thus ready to help mee (eſpecially in time of triall when ordinary meanes faile) and alſo feele a holy care wrought in me to vſe the creatures aright, ſanctifying them by the word and prayer, and that my affections are ſet on heauenly things. *Exo.*16.25.35.& 17.6.2 *Tim.*4 5.*Eph.*2.6.*Col.*3.2.

THE

THE SECOND ARTICLE.

And in Iesus.)

1 THIS is my faith, that though I am guilty of innumerable sins both originall and actuall, euen the breach of the whole law, and so am worthy to be damned, and haue al the plagues of God due to my sin cast vpon me; yea though I was a bond-slaue to sinne and Sathan: yet I beleeue that Iesus is my Sauiour, & hath deliuered me from all my sinnes, both the guilt and satisfactorie punishment of them, as also from the power of sinne & Sathan. 2 *Tim.* 2.26. *Luk.* 4.18. *Mat.* 1.21. *Iohn.* 1.29. *Rom* 6.12.14.

Psal. 51.5.7. and 39.12. Rom. 3.10.11. 13.19.20.21. 22

2 This faith is my comfort, & moreouer that all my sinnes and enemies shall

ſhall not hinder my ſaluation. *Ro.*8.39.

3 This is alſo for my full aſſurance hereof, becauſe beſides that I feele my ſoule reioycing in God my Sauiour, I perceiue my ſelfe alſo deliuered from the tyranny of Satan, & power of ſin, euen thoſe ſinnes which before led me captiue, ſo that no ſin hath any more dominion ouer me, ruling to condemnation, that I doe ſerue it in the luſtes thereof, and for that I am withall deliuered from the terrours of conſcience for my ſinne. *Luke* 1 47. *Rom.*6.12. *Rom.*7.24.25.

Chriſt.)

1 THis is my faith, that though I was in the kingdome of darkneſſe, and a ſtranger from God by my ſinne: yet Chriſt was annointed for me with all the gifts of the Spirit, to bee my mediatour,

Dan.9.24. Hebr.1.9. Pſal.45.7. Apoc.1.5.

my { King. Prieſt. Prophet. *Mat.*23.10. *Act.*3.22.22.

2 This is my comfort, that hee being my King, hath & will fully deliuer me

Col.1.23. Ioh.10.28. 29.30.

me from the kingdome of Sathan, and giue vnto me this heauenly kingdom: Secondly, being my prieſt, hath firſt reconciled me to his Father, by the ſacrifice of himſelfe, and keepes me ſince in his ſauour by vertue of the ſame, and of his perpetuall interceſſion. *Hebr.*7. 24.25. and 9.24. *Rom.* 8.34. Thirdly, beeing my Prophet, will proceed to teach me all the will of his Father, neceſſary to eternall life.

Apoc.3.21: Heb.10.12.14. 1 Ioh.2.1.

Heb.8.10.11.

3 This is for my aſſurance hereof, becauſe I feele my ſelfe to haue receiued of the anointing of euery one of theſe from Chriſt, & the fruit of them. 1. Of his kingdome, inabling mee to beginne not onely to ſubdue my ſinnes and euill affections, but alſo to rule ſo farre ouer my ſelfe, as to bring my very thoughts, and all committed vnto mee into obedience to Chriſt. 2. Of his Prieſthoode, whereby I am made able through him, to offer to the Lord my ſelfe, ſupplications, thanks, and works of mercie, with all that I haue to ſerue him. 3. Of his Prophecie, making mee to grow in the know-

Apoc.1.6. 1 Cor.9.27. 1 Ioh.3.3.

2 Cor.10.5.

1 Pet.2.5. Rom.12.1. Heb.13.15.16. Pſal.4.5.

Rom.15.14.17

1 Ioh.2.20. 27. knowledge of him ſelfe, and in care to inſtruct others therein. *Iohn* 6.45.

His onely Sonne.)

1 THis is my faith, that hee being the onely Sonne of the Father by nature, hath made mee a child and heire by the grace of adoption, who was by nature a child of wrath and perdition. *Gala.*4.4.5.6. *Eph* 2.3.

2 This comfort I find heerein, that to me belongs the inheritance of Gods ſonnes. *Gala.*4.7. *Rom.*8.17.

3 This alſo is for my aſſurance, for that he hath ſent the ſpirit of his Sonne into my heart, whereby I can call him father with comfort: which is my witneſſe and ſeale. *Gala.*4.5,6.7. *Rom.*8.16. 2 *Cor.*1.22.

Our Lord.]

1 THis is my faith, that though I was vnder the Prince of darkneſſe, hauing Sathan my Lord, vntill I beleeued in Chriſt; yet ſince, I am Chriſts,

Christs, and hee is my onely Lord, *Ephe.*2 2.3.1 *Pet.*1.19.*Ioh.*10.29.)

By
1 Purchase with his bloud.
2 Gift from his Father.
2 Mariage contracted, to be consummate at his appearing. *Eph.* 5.32.*Hos.*2.20.

2 This is my comfort, that beeing thus purchased and giuen to him as a peculiar gift, I shall neuer perish; and beeing thus contracted to Christ my Lord, the bond thereof is in such faithfulnesse, as shall neuer be dissolued, vntill I bee brought into the bridechamber, and fully glorified. *Hos.*2.19. Iohn 10.28.

3 This increaseth my assurance, for that together with this comfort I feele my self redeemed from the earth, (viz my earthly conuersation) and doe delight to heare the voyce of my Bridegroome. *Apoc.*5.9.& 14.4.

THE

THE THIRD ARTICLE.

Which was conceiued by the holy Ghost, borne of the Virgin Marie.)

THis is my faith, that thogh I was conceiued in ſin, & borne in iniquitie, and ſo corrupted in all the parts both of my ſoule & body yet that both the conception, birth, & whole nature of Chriſt my Sauiour, was fully ſanctified by beeing vnited to his God-head, to be imputed vnto me. *Pſal.* 51.5. *Rom.* 8.2.3. *Luk.* 1.35:

2 This is my comfort, that my God hath giuen me this holines of his Son as a robe to couer all my ſinfulneſſe, and whereby I doe both preſently, & ſhall euer ſtand moſt glorioſly in Gods ſight, chiefly at the great day. 2 *Cor.* 5.21. *Phil.* 3.9.

3 This

3 This is my farther assurance hereof, because I can mourne for this totall corruption in me, and being humbled in the sense of it, am driuen daily to put on Christ by faith: and for that I feele also the new birth in me, by a change begunne in all the powers both of my body and soule, wrought by vertue hereof, since I was conceiued & borne in the Church, by the power of the holy Ghost.

*Rom.*7.22,

Rom.7.14.15. 13.19.23.24.

THE FOVRTH ARTICLE.

Suffered vnder Pontius Pilate, was crucified.)

1 THis is my faith, that besides al the euils which my Sauiour endured for me, in all the course of his life, hee also endured that most shamefull and accursed death which I had deserued, to satisfie Gods iustice for me, and to pacifie his wrath toward me. *Gal.* 3,13.

Gal.3,13.

2 This is my comfort hence, that I am deliuered from the curse of the lawe, hee being thus accursed for mee; & that whatsoeuer sufferings I endure in this life, are sanctified hereby, to bee to me either fatherly chastisements to amend mee, or trials to proone what

Rom.5,3, Heb.12.6,7.8, 11. Apoc.3,19.

is

is in my heart, or persecutions for righteousnes, to fil vp the measure of Christs sufferings: by all which, the Lord exerciseth his graces in me, & preuents the euils he seeth me in danger to fall into, & conformeth me to Christ my head. Col.1,24. Rom.8,29.

3 This also warrants the soundnes of my faith herein: First because I feele my selfe to profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in me begins to be crucified with Christ. Gal.6.14. Psal.119.67. 71. 2 Cor.12.10. Phil 1,29. Gal.2,19.& 5, 24.

Dead.)

1 THis is my faith, that Christ hath died for my sinne, & by dying hath ouercome death, and so taken away the sting thereof, that it cannot hurt any of those that beleeue in him. 1 Cor.15.55. 56. 57.

2 This comfort I finde hereupon, that death shall be so farre off from hurting me, that it is already sanctified by this death of my Sauiour, to be to me the gate of life. *Phi.*1.23. 2 *Cor.*5.1.2

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3 This also increaseth my assurance that my faith is sound herein, because I find together with this comfort, that euery sinne hath receiued his deaths wound in me (each beginning to die;) and for that I feele a power by Christs death to tryumph against the terrours of death, waiting for it, when I haue finished my course, wishing to be dissolued & to be with Christ. *Gal.* 2.19. *Phil.* 3.10. *Col.* 3.2. *Phil.* 1.21.23. *Rom.* 7.24.

And buried.)

1 THis is my faith, that Christ was buried for me, both to assure me of the certainty of his death for me, & that al my sins are buried in his graue, yea withall to bury sinne in me, and to sanctifie my graue to be a sweete bed for my body to rest in vntill the resurrection. *Rom.* 6.3.4. *Esa.* 57.2.

2 This very faith is my ioy, & moreouer that my sinnes thus buried shall neuer come into remembrance to accuse or condemne mee, or to hinder Gods euerlasting mercy and loue from me. *Rom.* 8.34.35.

3 This

3 This also furthers my assurance, for that together with this ioy I feele many sins buried in me, & consuming daily by the vertue of this death, and buriall of my Sauiour; especially, the strength & delight I tooke in euery sin. *Col.*2.11.12.*Rom.*2.21.22.23.24.

He desended into hell.)

1 THis is my faith, that Christ suffered not onely in his body, the punishment due to the sinne of my body, but in his soule also the torment due to the sinne of my soule, which I should haue endured for euermore: & that not onely vpon the Crosse, but also in the garden; as appeareth by his speeches, his prayers, his agony and bloody sweate: and so hath for me triumphed ouer hell. *Mar.*14.33.34. *Luke* 22.44.*Heb.*5.7.

2 This is my comfort, that though I stood euer in danger of eternall death for all my sinnes, yet now by my Sauiour I am deliuered from the terrours thereof. *Heb.*2.15.

3 This is further for my assurance here-

heereof, for that I haue receiued comfort in this onely, euen then when the terrours of conſcience haue gotten hold vpon mee for my ſinnes: and beca-uſe I feele a deſire to ſaue others alſo from that place of torment, by leading them to this my Sauiour, and haue now entred the narrow way to heauen, following my Sauiour herein, hauing left the broad way going to deſtruction. *Ioh.* 3.18.36. *Mat.* 7.13.14.

Ioh. 3,14,15. Num. 21.9.

THE

THE FIFT ARTICLE.

The third day he rose againe from the dead.)

1 THis is my faith, that my Sauiour hath fully satisfied the iustice of his Father for my sinne, euen to the vttermost farthing, in that he rose againe: because any one sinne of his elect, not satisfied for, had kept him in death, seeing hee tooke vpon him to become surety for them al. *Rom* 3.25. 1. *Cor*. 15. 55. 56. 57.

2 This is my ioy, that through him I am iustified, & stand as righteous in the sight of my God, all my sins being vtterly done away & couered hereby. *Rom*. 4. 25.

3 This

3 This helpeth my assurance hereof, for that besides this comfort, I feele my selfe also raised vp to a desire of a perfect holinesse. *Eph.* 2.5.6. *Phil.* 3.10. *Apo.* 20.5.6.

THE

THE SIXT ARTICLE.

He ascended into heauen.)

1 THis is my faith, that when my Sauiour had fulfilled all things in the earth for the redeeming of his Church, he went vp into heauen both to prepare the way, and also to take possession and to keepe it for me. *Luke* 24.51. *Act* 1.9. *Iohn* 14.2.

2 This is my ioy, that none can hinder me from thence, but where my Sauiour and head is, there shall I be also. *Iohn* 17.24.

This ratifieth my assurance, for that my affections are already ascended, beeing set on things that are aboue. *Colo.*3.2.

And

And sitteth at the right hand of God the Father Almightie.)

Mat.28.18. Ioh.17.2. Ephē. 4.8.10.

1 THis is my faith, that my Sauiour hath all power giuen him ouer all sorts, to giue eternall life to whom he will, & to cōdemne the rest: sits as king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & spirit, vntil he hath glorified it & subdued all his enemies, cōuincing them by the light, 1. of nature. 2. of his works, as his creatures, iudgments, mercies. 3: of his word. *Esa.* 54.10.59.21.1 *Cor.* 15.24.25.

2 This is my comfort, that hee will guide me by his word & spirit continually, & ouer-rule whatsoeuer Satan or the wicked can doe against me, to serue for my good, and against themselues. *Phil.* 1.6. 1. *Pet.* 1.5. *Esay* 8.16.

3 This is also for my further assurāce herein, because I feele my self desirous to be guided by the directiō of his holy spirit speaking in the word & moreouer, I heare a voice behind me, saying, *This is the way, walke in it, when I turne to the right hand, or to the lift.* *Esa.* 30.21. and 59.21.

THE

THE SEVENTH ARTICLE.

From thence ſhall hee come to iudge the quicke and the dead.)

THis is my faith, that my Sauiour ſhall come to be the Iudge of the world, to iudge euerie one according to their works. *Iohn* 5.22. *Rom.* 14. 10. 2. *Cor.* 5. 10.

2 This is my ioy, that though I did & do naturally quake, ſo oft as I heare or thinke of the terrible iudgment: yet remembring the Iudge, who hath by himſelfe ſatisfied for all my ſins, ſo taking them on himſelfe, and giuen me his owne abſolute righteouſneſſe, I can cry, *Come Lord Ieſus, come quickly*; ſith he ſhall come to me a moſt happy Sauiour, and not an angry Iudge. *Act.* 24. 26. 2 *Theſ.* 1. 10. *Apoc.* 22. 70.

3 This

3 This is alſo for the accompliſhment of my aſſurance, that this my faith is ſincere, becauſe beſide this comfort I labour alwaies to haue a cleere conſcience, that I may haue boldneſſe at that day, & can perſwade men, knowing the terrour of the Lord. 2. *Cor.* 5. 9. 10.

THE

THE EIGHTH ARTICLE.

I beleeue in the holy Ghost.)

1 THis is my faith, that the holy Ghost is God, the third person in Trinitie, sanctifier and Preseruer of his Church, knitting the whole Church to Christ the head thereof, and euery member one to another. 1.*Cor.*12.12. 13.*Ephe.*4.15.16.and 4.4.

2 This is my comfort, that hee will perfect in me this good worke of sanctification, vntill the appearing of Iesus Christ, hauing already so knit mee to Christ my head, as I can neuer be separated. *Phil.*1.6.

3 This assureth my heart, because I haue already receiued the first fruites of this blessed Spirit, whereby I am enabled to fight, waiting for the perfect adoption

adoption, and to pray with groanes, striuing against that corruption in me: therefore it is to mee as the seale and earnest of my inheritance against the day of glorie. *Rom.* 8.23. 26. 2 *Cor.* 1.22.

THE

THE NINTH ARTICLE.

The holy Catholike Church.)

1 THis is my faith, that GOD hath alwaies a chosen flock not onely of those who triumph already in the heauens, but euen militant heere in the earth, vniuersallie scattered: all which he hath ordained to eternall life, by his Sonne Iesus Christ, to whom all his promises appertaine, hauing these principal marks a cheerfull submission to the word and Sacraments, with all other the ordinances of the Lord outwardly, & holy affectiōs inwardly according to the same, proceeding from this holy faith: though the number of them haue beene very small in the most florishing ages of the Church, and those ordinarily of the baser sort, and shall scant be found when Christ shall come. 1 *Cor.* 1.26.27. *Luke* 18.8.

Esa. 59.21. Rom. 11.34. Math. 28.19. Mar. 16.15. Iohn 4,21 22.23.

Math. 28.19. and 10.14. Luke 10.16. Act. 2,42.46.

2 This

2 This is my comfort, that GOD hath vouchsafed mee to be one of that little flock. *Luke* 12.32.

3 This assureth me further hereof, because I feele in my selfe a hungring after the word and Sacraments, as my spirituall nourishment; and can willingly submit my selfe to be guided by the same word, for the perfecting this worke of grace begunne in mee. *Iohn* 6.27. and 10.27.

The communion of Saints.)

Rom.8.15.16, 28.30.
Eph 4.4.5.
1 Cor.1.9.
1 Iohn 1.3.
2 Pet.1.1.
Phil 2.2.
1 Pet.1.10.
Act.2.44.45. 46. and 4.32.

1 THis is my faith, that this whole Church hath a Communion or fellowship together in Christ, and all his benefits, and so in euery Article of this faith, as in the same Sauiour, Father, preseruer, and sanctifier: and also amongst themselues, beeing affected alike both inwardly in loue, hatred, ioy, griefe, (that is, to loue the same things, and for the same:) and outwardly in relieuing, helping, and caring for one another.

2 This reioyceth my soule, that the Lord

Lord hath vouchsafed me to be of this blessed communion.

3 This further assureth mee hereof, because together with this comfort, I am so affected to all the true seruants of God, thus soundly professing the Gospell, that I can pray hartily for them, mourne and reioyce with them, and for them, as for my brethren & sisters, and be ready to helpe them, and communicate vnto them, in whatsoeuer gifts the Lord hath vouchsafed vnto mee, esteeming of them as members of Christ with me; and can claime the word as my portion and heritage for euer. 1 *Cor.* 12. 26. *Rom.* 12. 15. *Mat.* 12. 49. 50. *Psal.* 119. 111.

THE TENTH ARTICLE.

The forgiuenesse of sinnes.)

1 THis is my faith, that all this whole Church and euery member therof, haue this happinesse, to haue all their sinnes forgiuen for Christ, being all washed in his blood. *Psal.* 32.12. *Heb.* 8.10.11.12. *Apoc.* 7.14.

2 This comfort I find hereof, that howsoeuer I am a miserable sinner many waies, yet none of all my sinnes shall euer be imputed vnto me, being of this holy Communion. *Rom.* 8.33.

3 This is also for my assurance, because I can oft mourne bitterly, when I looke at my Sauiour, whom by my sinnes I haue crucified; & doe abhorre them

them as none of mine, but fruits of that ſinne that ſtill dwelleth in mee in part: and moreouer becauſe I can forgiue and pray euen for my very enemies, and haue ſet my ſelfe to wage continuall warre againſt euery ſinne.

Zach. 12.10. *Matth.* 5.11. *Rom.* 7.19.20. *Mat.* 6.14. & 5.44.45.

THE ELEVENTH ARTICLE.

The resurrection of the body.)

1 THis is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithful to eternall ioy by the resurrection of Iesus Christ, though all the rest to condemnation. *Ioh.* 5.29.

2 This is my comfort, that this my body now subiect to diuers infirmities as sicknesse, manifold paines and sorrowes, &c. shall then arise a glorious body like the shining body of Iesus Christ, free from any more miserie, paine, or labour, all tears being wiped away from mine eyes. *Ioh* 19.25.26.27. *Phil.* 3.21. *Apoc.* 7.16.17. & 14 13.

3 This is also further my assurance hereof, because I feele in my selfe the first resurrection, by a daily rising in my inner man, to newnes of life; and by a conformable fitting of my body in all the parts & faculties thereof, to serue the Lord. *Apo.*20.6.
*Rom.*6.11.13.1.
*Cor.*15.58.

THE TVVELFTH ARTICLE.

The life euerlasting.)

1 THis is my faith, that in stead of this transitorie life, so full of labours and griefes, God hath prouided for all this holy Church a most happy & blessed life, which shall continue for euermore. *Apoc.* 21.22. & 22.1.2.3.4.

2 This ioy I find hercin, that though my life be full of crosses and troubles, euery day subiect to a thousand temptations, & very momentanie, yet then it shall be a most glorious life, when I shall dwell in Paradise in the presence of God, and all his blessed Saints and Angels for euermore. *Rom.* 8.18. 2 *Cor.* 4.17. & 12.4. *Psal.* 16.11. 1. *Thes.* 4.17. 2. *Thes.* 1.9.10.

3 This

3 This finally confirmeth my assurance hereof, because I feele the life of grace begunne in me already, which is the beginning of this eternall life, (but that then it shall bee farre more holy and glorious, & euery way more blessed then the hart of man can conceiue) and moreouer for that hee hath giuen me this grace to beleeue in the sonne, I therfore know by the testimony of my Sauiour, that I haue eternall life, and withall hee hath giuen mee a heart to heare his voyce with delight, so that I shall neuer perish: yea my faith herein is such, that I account al things but loss and dung, in respect of Christ Iesus my Sauiour; & all the troubles of this life, not worthy the glory that shall be then reuealed vnto mee: and so striue hard forwards towards this marke, labouring alwaies to keepe a good conscience, both toward God and man: that I may euer be prepared for the ful fruition hereof, and counted worthy to enter through the gates into the city. *Phil.* 3.9. *Rom.* 8.18. *Phil.* 3.13,14. *Luk* 20.35. *Apoc.* 22.14.

Gal.2,20. Rom,14.17.

Ioh.3.18 36. & 5.24.25. 1 Ioh.5.11.12.

Ioh.10.27.28

This

This is the victory that ouercommeth the world, euen our faith. 1. Ioh. 5. 4.

Be thou faithfull vnto the death, and I will giue thee the crowne of life. Apoc. 2. 10.

Here is the patience of Saints, here are they which keepe the Commandements of God, and the Faith of Iesus. Apoc. 14. 12.

I haue sworne and will performe it, that I will keepe thy righteous iudgements. Psa. 119. 160.

Then shall I not bee confounded, when I haue respect to all thy commandements. Psal. 110. 6.

Lord increase my faith. Luke 17. 5. Mar. 9. 24.

The benefits of this practice of examination, to encourage vs vnto it, sith it is wearisome and vnpleasant to our corrupt nature.

[a] The labour is easi. to the good heart. the benefit in comparable.

1 PErforming[a] it aright, wee shall auoyde all hardnesse of heart, luke-warmnesse, sleeping in

in any ſinne, and preuent an euill conſcience, with many other puniſhmẽts of ſinne; and withall we ſhal be able to recouer our ſelues forth-with, out of euerie groſſe ſinne, and from Sathans power, yea euen from the gulfe of the deepeſt deſpaire. *Pſal.* 32.45.

Practice wil make it euery day more ſweet. 2 Iohn 5,3. Math. 11 30. Pſal. 119.56.6. So. 101 104. Lam. 3, 39 40.

2 We ſhall dayly be putting off the old man, and putting on the new; ſtrip vs of the ragges of our ſins, & put on our wedding garment, to make vs more glorious in the eies of our Bridegroome: yea, wee ſhall caſt away the works of darknes, and put vpon vs the armor of light. *Ephe.* 4.21.22.23.24 *Rom.* 12.12.

3 Beeing thus armed, we ſhall be ſo enabled to watch continually, and defend our ſelues againſt Sathan, and all his power, that hee ſhall neuer giue vs any deadly wounds; but we ſhall put him to flight, and in time trample him vtterly vnder our feet.

Eph. 6,11.12, 13.14 15.&c. Math. 4.11. Iames 4,7. Rom. 6.20.

4 We ſhall be able to ſee the good way, and wherein the perfection of a Chriſtian conſiſts, with his true glorie and felicitie in this life, and to reioyce in

Prou. 2,9. Pſal. 1.1.2.

Psal.119.136. 2 Pet.2,7,8, Luk.19.41.42. Phil.1,9,10.

in them that are such: and withall to behold the fearefull state of the world, to mourne for it with iust *Lot*: so to iudge aright betweene the godly and the wicked, and specially to iudge of our owne estate.

5 Wee shall be fitted in some measure (according to our place & calling, as we are Christians) to teach, conuince, admonish, reproue, exhort, and comfort both our selues and others. *Rom.*15.14. 1 *Thes.*5.11.14.

6 We shall be enabled to pray for our selues and others, with the whole Church of God, according to our seuerall necessities, and after the will of God, in faith: & withall, to make a most sound confession of our owne sinnes generall or particular, & of the sinnes of the time with feeling: and so most sweet thanksgiuing for al mercies with a like cōfortable profession in our faith. *Ioh.*15.7. 1 *Ioh* 5.14 and.3.22.

2 Pet.1,10,11. 1 Thes.1,3,4, 5, Iohn 15.1,2, 7,8.

7 We shall so growe in Christ, and repaire his image, as by beholding and obseruing our selues, we shall get most strong consolation that wee are true branches

brāches of that holy Vine, liuely members of Christs body, the very sheep of his fold, to stand at his right hand: and hence most certain assurance of eternall life, sealed vnto vs by his holy spirit: hauing in the meane time al the promises of this life, & that to comeal being ours & for vs. 1 *Tim*.4.8. 1 *Co*.3.21.22.23

8 Seeing our growth in grace, perceiuing what sins we haue ouercome, and what graces we haue obtained, we shall be encouraged to striue forward to perfection, vntill wee obtaine the end of our strife, the crowne of glorie. *Apoc*.2.9.10.

Rom.5,10. Gal.3.3. Heb.10,32.33 2 Tim 4,7,8.

9 Wee shall shine as starres in the world, to the greater glory of our God, the comfort & good ensample of Gods seruants, the conuersion of the wicked or stopping their mouthes, & leauing them more without excuse. *Phil*.2.15. 1 *Pet*.2.12.15. and 3.1.2.

10 Wee shall increase the brightnes of our glory in heauen, as we haue more glorified God in the earth: for the practice of this examination of the course of our life, is a spiritual sowing, where-

whereof wee shall in due time reape a plentifull harueſt, if wee faint not. *Dan.* 12.3. *Rom.* 2.6.7. *Math.* 19.28.29. 2 *Cor.* 9.6. *Gal.* 6.7.8.9.10.

11 We shall be sure to get and keepe a good conscience: wherof such peace, boldneſſe, ſecuritie, and heauenlie ioy will follow in vs, as passeth all vnderstanding, and no carnall man can possibly feele, but onely those for whom the kingdome is prepared; because it is the beginning of it in this world. *Prou.* 15.15. *Rom.* 5.1.2.3. *Phil.* 4.7. 2 *Cor.* 1.12. *Rom.* 14.17.

12 Briefly, which is the summe of all, wee shall get this assurance, that Ieſus Christ is our Sauiour, anoynted for vs.

Apoc. 1.6.
1 Pet. 2.9.

our { Prophet, Priest, King:

hauing made vs also Kings and Priests to our God for euermore.

Some

Some necessary Questions appertaining hereunto.

1 *Of senselessnesse in sin.*

Quest. CAn any man liuing without feeling of his sin, & misery by it, or of his spirituall pouertie, haue any sound hope of saluation by Christ?

Answ. No: Christ is a Physician onely to them that are sick, a deliuerer of them who feele themselues in prison, calls them onely that trauell and are ready to faint vnder the burthen of their sinnes. *Luke* 4.18. *Esay* 61.1. *Mat.* 11.29.30.

2 *Of obstinacie or wilfulnesse in sin.*

Quest. CAn any who continue wilfully in any one sinne, refusing to bee ruled by the word of Christ and his Ministers in all things, hope for eternall life by Christ, or the fauour of God?

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Mat.16.24.25. must follow him, forsaking themselues, taking vp their crosse daily, and learne of him to beare his yoke, if euer they will finde rest vnto their soules. They must heare his voice, or else they shal be destroyed from among his people. For they that dispise Christs messengers, refusing to heare them, despise him: and all that boast of faith, must shew their faith by their works, to be a liuing faith, else it shall no more profit them then the faith of the diuels: yea all must follow holines without which no man shall euer see God with comfort. The Lord also threatneth, that whosoeuer liues but onely in one knowne sinne, shall die the death, his bloud shall bee vpon him. *Ezek.* 18.10.21. And if he wil not doe his indeuour to find out his sinne, it is all one before the Lord: and much more if he shall sinne presumptuously. *Num.* 15.30.31.

Act.3,22,23. Luk,10,16, Iam.2,17,18, Heb,12,14.

3. *To whom sound comfort belongs.*

Quest. CAn any but they who indeauor to walke with God in holinsse

holineſſe all their daies, haue any comfort that they ſhall be heard in their diſtreſſe, or can they pray?

Anſw. No: for the iuſtice of God will not admit it. For he that turnes away his eare from hearing the Law, his prayer is abhominable. And what maruell is it, if God call to vs, and wee will not heare to obey him, though he heare not vs, when we call and cry to him? Therefore wee muſt hold this rule for certaine, God heareth not ſinners: according to that of the Prophet; That if we incline vnto wickednes in our harts, God wil not heare vs: neither can we be ſure that we ſhall neuer bee confounded, vntill we haue reſpect to all his commandements. *Pro.* 1.24.25. 28.29. *Iohn* 9.31. *Eſa.* 1.15. and *66.*2.3. *Pſal.66.*18. & 129.6. *Ezek.*18.11.

Prou.28,9.

Experiment generall.

TRy whether we can find any ſoūd comfort in our prayers, that God will heare vs in the day of our afflictiō, or any time of neede: or heare any other praying for vs: or that any one of

of the promises of God belong to vs, or so much as beleeue any Article of faith with comfort, vntil wee haue soundly repented of all our sinnes (our knowne sinnes particularly, vnknowne generally,) with a full resolution to know the Lord, and feare him, walking in all his commandements for euer, & departing from euery sin. *Psal.* 32. 3. 4. 5. *Ios.* 7. 10. 11. 12. 13. 19. *Act.* 11. 23.

4 *Of the causes of back-sliding.*

Quest. Sith sinne hath such fearefull effects, and men void of feeling of their sinne, are in so dangerous a case: how come a number, who haue had some good feeling, to such coldnesse in religion, hardnes of heart, and senselesnesse in sin, as to make no conscience almost of any sinne?

Ans. 1 By a vaine conceit that our case is good enough, comparing our selues with others, and not with the law of God and the image of Christ, to which we should daily be more conformed: and by forgetting that we should euery

euery day grow better and better vntil we come to perfection; and that when we goe not forward in Christianity, we goe backward in Gods iust iudgment, for making so base account of those beginnings of his heauenly gifts. *Gal.* 6.4. *Psal.* 92.13. 14. *Ephe.* 4.13.15. *Heb.* 6.1.2.3.4.5.6.7. *Mat.* 25.

2 By neglecting the meanes of the preseruation & increase of grace: as of liuing vnder a holy Minister ordained of God, ordinary hearing, reading of Scriptures, & other good books; constant receiuing the Sacraments, conference, prayer, meditation, examination, fasting, & the like: or doing these things for a fashion only without reuerence, or at least not waiting on the Lord for the fruit of them, or neglecting our calling, or being any way vnfaithfull or negligent therein.

Mar. 4.24.25. Heb. 10.24. 5. 38.

3 By committing some grosse sin, or liuing in some knowne sin, without effectuall repentance, as *Dauid*: or not glorifying God according to our knowledge of him, in practicing al holy duties which he requireth: or at least

not receiuing the loue of the truth soūdly, but onely a taſt of it, or for a fit to ſerue the time. *Mat.*25.29: *Rom.*1.21.22 24.26.28.2 *Theſ.*2.10.11.12.

4 By ouermuch greedineſſe in ſeeking earthly things, whether our pleaſurs, profits, eaſe or credit, or ſafety frō troubles, which ſteale away our hearts & choke grace, or ſeeking them more then Gods glory & his fauor, with the things which concerne his kingdome, or with the neglect herof, & of the ſaluation of our brethren. For our loue cannot be in the higheſt degree to two contrary Maſters: but as it increaſeth towardes the one, it decreaſeth towardes the other. Neither will our iealous God part our loue with the world: for either he will be loued with all the heart, & with all the ſoule, & aboue all earthly things, or not at all. *Iames* 4.4. *Mat.*22.37. *Luk.*14.26.

Mat.13.22.44. 45.46. Luk.8.14. Mat.6.33.10. 37.38. Mat.6.24. 1 Ioh.2.15.

5 By familiarity with the enemies of Gods religion, or men notoriouſly prophane, or luke-warme profeſſors: for it is the iuſt iudgement of God to leade vs into temptation hereby; ſo giuing

uing vs vp for these sinnes *Psa.*26.4.5. and 16.3.4. and 15.4. *Prou.* 22.24.25. *Deut.*7.1.2.3.4 5.

5 Of finall Apostasie or backsliding: whether a child of God can fal away finally?

Obiect. BVt if I finde once that I am a childe of God and in his fauour, I may be sure that I cannot fall away vtterly, nor yet lose his fauour; although I keepe not so strict a course, but somewhat follow my pleasures & frame my selfe a little to the time, or liue in some things of which I am not perswaded that they are good, or for which I see no great warrant, or omit some lesser duties. For God is vnchangeable in his loue, that whom hee loueth once, hee loueth to the end; and so infinite in his mercy, that he cannot take it from his, vtterly: besides that in many things we sinne all.

Answ. 1. Sathan can transforme himselfe into an Angell of light, perswading thee all is well, when it is nothing so: for thou maiest goe as farre as

Herod or *Iudas*, yet be in no better ſtate then they. Therefore it is good to follow the aduice of the holy Apoſtle *Peter*, to giue all diligence to make thy calling and election euery day more ſure, by keeping in all things this ſtrict watch of the Lord, ſo increaſing in the practice of true piety.

2.Pet.1.10.

Pſal.119.6.

2 Be it ſo, that thou art the childe of God, and in his fauour: yet by liuing in or committing but ſome one ſmall ſin in thy account, or for doing that wherof thou haſt no warrant; or wherein thou doubteſt that thou offendeſt God, vpon what fayre pretence ſoeuer thou doeſt it, thou maiſt not onely loſe the feeling of the Lords fauor & loue, but alſo all the experiments of his kindneſſe, & gracious familiarity; and moreouer bring vpon thee all the miſeries befalling the impenitent perſon mentioned in the firſt help of our examination. *pag.* 23.24.25.26.27. ſaue only the two laſt: as ſome of them thou art ſure to feele, if thou preuent them not by ſpeedy & earneſt repentance: ſo that thou maiſt come to that eſtate, that

that if thou hadst all the world, thou wouldest willingly giue it to be assured of Gods fauour; or else to haue his hand to lie heauy vpon thee all thy life long, as vpon *Dauid* after his adultery and murther, that thou wilt think it madnesse, to buy the sweetest sinne at so hie a rate. Let that seuerity against *Moses* and *Dauid*, the dearest seruants of the Lord, warne thee herein: for this hath the Lord promised to his as a gracious fauour, that hee will correct their offences with the rod, & their sin with scourges: because he wil not vtterly take his mercy from them, nor damne them with the reprobate.

Psal.89.30.31. 132.33.24.35.

Rom.11.29. Esa 49.15.54. 10.59.20.21. Ioh.13.1.

6 *How to recouer the feeling of the Lords fauour, and to obtaine the remoueall or sanctifying of his iudgements vnto vs.*

Quest. BVt how may I recouer the feeling of the Lords fauor, and remoue his hand when it any way lieth heauily vpon me?

Answ. The Prophet *Ieremy* answers: Thy sorrow being for thy sinne, thou must search and try thy waies, and turne againe vnto the Lord. 1. Thou must by diligent searching finde out thy particular sinnes as neere as thou canst. 2. Thou must acknowledg them according to their nature, with griefe and sorrow of heart, aggrauating them (according to their circumstances) to increase thy vnfained sorrow and repentance as *Nathan* doth the sinne of *Dauid*, and as *Dauid* himselfe. 3. In the sense of thy sinne, loathing it, and condemning thy selfe for it, thou must cry earnestly for pardon, in and through Iesus Christ 4. Thou must offer thy selfe to God to serue him all thy dayes according to the strict rule of his word, watching against and abhorring all sinne, but especially those whereby thou hast most dishonoured & offended his heauenly Maiesty. So applying to thy selfe the comfortable promises of the Gospel, as they are set down before in the Articles of faith, wayting vpon the Lords mercy, by continuing in

Lam. 3. 39. 40.

2 Sam. 12. 7. 8. 10. 11.

Psal. 5. 1.

in [a] instant prayer, thou shalt at length vndoubtedly find true comfort, though he deferre longer (as sometimes hee doth, when wee haue made small reckning of his fauour, or grieued his Spirit by some haynous sinne) and in his due time thou shalt haue his hand remooued, or much comfortable experience of the sanctifying of his corrections vnto thee.

[a] Thou must preuaile as *Iacob* wrestling and weeping: hold fast, let him not goe before he haue blessed thee: he will certainly doe it. Hos. 12. 3. 4. Meditate with all vpon the rules of our direction in our examination, chiefly rule. 8. 9. 10.

7 *Of the certainty of Gods fauour, and how it is increased.*

Quest. BVt when may I bee out of doubt of this fauour of the Lord? *Psal.* 4. 3 and 5. 12. & 11. 7. & 33. 18. and 34. 14 15.

Answ. Then and so long onely as thou makest conscience, thus to walke with thy God, in all his commaundements as his obedient child, and doest stedfastly purpose so to continue all thy daies, thou maiest be assured of his loue, as of thy tender Father: and still euer more and more as thou increasest in more obedience. Thine owne experience

rience ſhall teach thee : for his loue herein is as the loue of fathers and mothers, but that it is ſo farre aboue theirs as the heauens are aboue the earth. *Eſa.* 49.15.16.17.& 55.8 9.

Therefore wee are oft to conſider of our growth, that it be ſenſible : As in trees, vntill they come to their full greatnes; in children till they attaine vnto their vigour; in good ſcholers apparent in their yearely examinations. As theſe are more eſteemed, the more they grow : trees in bigneſſe and ſtore of good fruit; children in ſtature, obedience and wiſdome; ſcholers in the beſt learning and nurture : ſo is it with vs in Chriſtianity. And as the ſcholers are by their profiting incouraged to goe on with cheerfulneſſe and boldneſſe, ſo likewiſe the obedient child of God, growing as in grace, ſo in all comfortable aſſurance.

¶ *Hinderan-*

1 *Hinderances of our assurance of Gods fauour.*

Quest. HOw comes it to passe that so many doe neuer attaine to any assurance of Gods fauour that they are in the state of grace, but remaine alwayes doubtfull, especially when once their consciences are a little awaked, or else come to lose their assurance of it?

Answ. In most it cometh to passe, because they neuer regard the getting of it, as not worthy their labour; or for that they thinke it vnpossible to be attayned; or else content themselues with some common hope, at least that they shall doe as well as others, and that God is merciful.

But of those who haue and doe still desire to attaine it, many are vsually hindered, thorow some of those causes of backsliding, mētioned in the fourth question before, *pag.* 156. as namely, Thorow conceitednesse of the goodnesse of our spirituall estate; and so, by not

For this see it more at large in Maister Byfields little booke of the Signes and assurances of Gods loue. *pag.* 8. 9. &c.

not labouring to growe better and better euery day. Or by neglecting ſome way, the meanes of the preſeruation and increaſe of grace. Or by committing or liuing in ſome knowne ſin. Or elſe for not glorifying God according to our knowledge of him. Or for not receiuing ſoundly the loue of the truth. Or by that ouer-much greedineſſe in ſeeking ſome earthly thing. Or it may be, thy familiarity with the wicked. But moſt commonly it is thorow want of care and conſcience, to examine ſeriouſly from time to time our ſpirituall growth in grace, both in the ſubduing and mortifying of euery ſin more and more, cheifly ſinnes following our nature and calling: and withall in our dayly increaſe in euery Chriſtian grace, and in ſtrength to performe each holy duty more conſcionably.

How a holy and ſound Chriſtian may want the feeling of Gods fauour, and ſo of this aſſurance.

Queſt. BVt may not a Chriſtian vſe this examination, & alſo haue in himſelfe truly this growth in all graces, and yet want this aſſurance?

Anſw. Yes, in caſe of melancholy, where the ill and noyſome humors of the body doe darken the light of the ſoule, that it cannot ſo much as ſee, much leſſe feele it owne happy eſtate, and eſpecially when Sathan thorow the Lords permiſſion, gets his aduantage to hinder this mercy.

And ſo likewiſe in ſome ſpiritual deſertion or temptation, it may fall vpon any of vs, euen the deareſt ſeruant of God, as vpon *Iob* and *Dauid*, for the humbling of vs for a time, to awake vs out of our ſecuritie, or to try vs what reckning we make of the Lords fauor, what we will doe for the attaining the ſame againe; that wee may learne to

esteeme

esteeme better of it, and to bee more carefull to retaine it, when we haue recouered it, and euer to giue it better entertainement; or to make his seueritie, Iustice, power, and mercy more knowne, in giuing to Sathan the greater foyles, to his owne the greater deliuerances, & in making his tender care more seene in watching ouer them in their greatest distresses, and the like. And finally, in many of the deere Saints of God, this much hindereth their assurance thorow their owne ignorance & Sathans subtilty, that they looke more at themselues, to find perfection in themselues, then at Christ in whom alone their perfectiō is; & so that they more pore vpon the weaknes of Gods graces in them, then consider the soundnesse of the same, or the sufficiency of Gods grace in Iesus Christ, and of Christs merit; with his perpetuall intercession, appearing euer beefore his Father for them, for their iustification, and saluation, & to cause them euer to bee accepted of him. Thus it is commonly in al those poore

Col.2.10.

2 Cor.12.9.

Heb.7.25.

soules

ſoules who ſo much complaine of the hardneſſe of their hearts, and that they cannot bee ſufficiently humbled for their wants and other ſinnes, or that they cannot belecue. Which altogether forget, or are ignorant hereof, that all our righteouſneſſe whereby we are iuſtified in the ſight of the Lord, and ſhall euer ſtand with boldneſſe before our God, is wholy in Ieſus Chriſt, out of our ſelues, and made ours onely by our faith in him, apprehending and applying him & his righteouſnes vnto our ſelues. That our faith is not any part of the matter of our Iuſtification, but the hand meerly to apply Chriſt vnto vs. Neither is it the meaſure, or ſtrength of our faith, but the truth and ſoundneſſe of it, which thus layes hold on Chriſt to make him ours, though it bee but as the withered hand for feebleneſſe; or for quantity, but as the grayne of muſtardſeed. And ſo for all other graces of the ſpirit, they are onely to manifeſt our faith, & the ſoundneſſe of it, & ſo the truth and certainty of the Spirit of God dwelling in vs. In all

Rom.3.22.23. to the end.
Rom. 4 5.6.7. &c.
Rom.8.1.2.3.
Rom.10.31.32
Mar.9.23.24.
Luk.17 5.6.
Mat.12.20.
Mat.12.33.35.
Gal.5.22.23.

all which graces this is a cheefe part of
Mar.9.23.24. our perfection, to bee able to feele and
bewaile our imperfection; and in them
all wee moreouer are indeed, and in
Gods account, such as wee vnfainedly
desire and striue to bee. This therefore
is the wisdome and goodnesse of our
2 Cor.12.8. God, to leaue such wants & weaknesse
in his dearest seruants, to beate downe
the pride of our hearts (wee being all
in this behalfe exceedingly prone to
be iustitiarie Pharises) & thus to driue
vs altogether out of our selues, to make
vs to deny all our owne righteous-
Esa.64.6. nesse, accounting our best works as fil-
Rom.3.27.28. thy clouts; and to teach vs to giue all
& 4.1.2.3.4. the glory and praise, both of our iusti-
&c. fication, and saluation, to him alone in
Rom.11.32.33 Iesus Christ; and to esteeme all but
34.35.
Phil.3.8.9. losse and dung in regard of Christ, and
that we haue inough, if wee be found
cloathed in the glorious robes of his
righteousnesse: and in a word (as bles-
sed *Paul* speaketh,) that wee may bee
found in him, that is, not hauing our
owne righteousnes which is of the law,
but that which is through the faith of
Christ,

Christ, euen the righteousnesse which is of God through faith.

In these cases the cure of the body by Physicke is to bee looked vnto, according to the direction giuen before in the 6. Commandement, to them who are any way troubled in minde *pag.* 75 76. And so likewise in the meanes how to recouer the feeling of the Lords fauour. *Quest.* 6. *pag.* 161. And chiefly our stedfast beholding Iesus Christ, giuing God all the glory of our iustification and saluation, and so of his fauour and loue in and through Christ alone.

The most certaine and infallible meanes to attaine vnto the strong assurance of the Lords fauour.

Quest. VVHat is then the most certaine and vnfallible meanes to come to this strong assurance of the Lords fauour, and of our present and eternall happinesse, so as let Sathan and all his instruments loose vpon vs, though they may daunt

vs

vs, and it may bee for a time cauſe vs to ſtagger thorow vnbeleefe, yet ſhall not bee able to driue vs from this aſſurance.

Anſw. The daily practice of the triall of our ſpirituall eſtate, ioyned with humiliation and inſtant Prayer, eſpecially this ſound & conſtant courſe of examining our ſelues from Sabbath to Sabbath, in our preparation to come before the Lord, according to the direction, *pag.* 21. And chiefly by turning our eyes from our ſelues, and our owne imperfections, in the feeling of our wants, to Ieſus Chriſt, and that abſolute perfection to bee found in him. For this, and this alone, is it that can indeed bring vnto our ſoules (vpon certaine grounds, and vndoubted demonſtrations) that peace and ioy of conſcience, paſſing all vnderſtanding, and that confidence, boldneſſe and aſſurance which can neuer bee appaled; when by the euident teſtimony of our conſcience, we find liuely fruits of our faith and of Gods ſpirit, though not in that meaſure which we doe deſire, yet in

in truth & ſoundneſſe, & in the longing
deſire of our ſoule; and that we do not
liue in any one ſin, ſo far as by wiſe &
carefull ſearching wee are able to find
it out, but hate and abhor euen the ve
ry leaſt; and contrarily that wee haue
not onely begun, but alſo doe increaſe
in ſtrength, and ſtill more and more,
ſtriue to walke in euery commande- Gen.17.1.
ment of God without reproofe, and
that of true loue to our Lord and Sa-
uour. The reaſon hereof is: becauſe theſe
(as we ſaid) are the vndoubted euiden-
ces of Gods holy ſpirit dwelling in vs, Gal.5.12.33. Iam.2.18.
and the vnfallible fruits of a liuing
faith. And becauſe this vnfained deſire
to performe a conſtant, cheerfull and
perfect obedience, is the onely true tri-
all of a good and naturall childe, yea of Mat.4,1.6. Iam.2.
an obedient ſeruant, a loyall ſubiect, a
faithfull ſoule, a liuing member of
Chriſt, one in whom Chriſt dwels &
remaines, & ſuch a one as is by Chriſt Pſal.103.17.18 Ioh.1.7.& 2.4.
made a right heire of all, to raigne with
him for euermore. Vnto this indeauor Pſal.119 1.2. & 7.
all the promiſes are made through the Mat.12.33.
whole booke of God, both for this and Ier.17.10.

eternall life. This alone can ſhew our heart, which is otherwiſe deceitfull aboue all things. And finally becauſe according to this indeauour wee muſt be iudged at the laſt day:

Mat.25.21.23.

The Sacraments a ſpeciall meanes for the increaſe of our faith.

Queſt. BVt may not the Sacraments bee a gracious and a ſpeciall meanes for the increaſe of our aſſurance?

Anſw. Yes, they in their right vſe are amongſt the principall of thoſe meanes ordained by the Lord, to keep vs from backſliding, & ſo for the preſeruation and increaſe of grace, mentioned in the cauſes of backſliding: Seeing they are the Lords ſeales, for the fulneſſe of our aſſurance, both of forgiueneſſe, and of his fauour in Chriſts blood; and ſo ſpeciall helps for the ſtirring vp and increaſing of all the graces of God in vs, and conſequently of all ſpiritual ſtrength and aſſurance.

Queſt.4.Cauſ.2.pag.257.

Queſt. When is our Baptiſme ſuch a ſeale and aſſurance to vs?

Anſw.

Answ. When wee beginne to make conscience of our waies, and are in some sort able to walke in all the good wayes of God, and so in newnes of life, and are purged from our sinnes and corruptions wherein wee haue lived, hauing the strength of our corruption abated in vs. This is nothing else but the inward & powerfull Baptizing by the word & spirit of Christ, wherby we are fully assured that our sinnes are washed away in his bloud, and that we are ingrafted into Christ; & within the couenant of grace, & that our Baptisme is effectuall vnto vs for our saluation, & a certaine seale thereof. And as we feele this inward Baptisme, that is, the spirit of Christ more framing vs to this holy patterne, so is our assurance still more increased.

Ephe. 5.26.
1 Cor. 6.11.

Mat. 3.11.
Iohn 3.5.
Rom. 6.3 4.
Gal. 3.27.

Quest. What are we to do that the Sacrament of Baptisme, may bee thus effectuall vnto vs?

Answ. By oft meditation (especially whensoeuer wee see that Sacrament administred) of our owne vow & couenant which wee made in our Bap-

Mat.28.19. tiſme, and that we are not our owne, but the Lords; being by our Baptiſme wholy conſecrated vnto his Maieſtie. And withall by labouring (chiefly in beholding the action of Baptiſme) to apply vnto our ſelues the loue of God giuing his Sonne, and of Chriſt Ieſus offering himſelfe for vs; yea by applying effectually vnto our ſelues the merit of his death and paſſion, euen of his precious blood ſhed for vs, for the waſhing away of our ſins; that ſo the Lord may by his ſpirit cleanſe vs, not onely from the guilt, but alſo from the filthineſſe of our ſinne, ſtill mortifying and burying the remainder of the corruption in vs, and rayſing vs vp daily to walke more cheerfully in newneſſe and holineſſe of life.

Ioh.3.16. Rom.5.6.8.9. 10.

Rom.6.3.4.

Queſt. When is the Lords Supper ſo effectuall for our full aſſurance?

Anſw. When our ſoules are through the ſame nouriſhed to eternall life, by the body & blood of Ieſus Chriſt crucified for vs; & when we feele a further growth in grace, and ſo thereby a further confirmation, that wee are in the

the conenant of grace, and in Gods loue and fauour.

Of our preparation to the Lords Supper.

Quest. WHat are wee to doe that it may bee so effectuall and powerfull vnto vs, thus to nourish and increase our assurance?

Answ. To the end that the Lords supper may be so powerfull & effectuall, wee are to doe somethings before our receiuing, somethings in the very act of receiuing, somethings after.

Quest. What are we to doe before?

Answ. Wee are first to consider the necessitie of our preparation, before we draw neere vnto the Lords table. 2. What ones we ought to bee whom the Lord calls to this Sacrament, and to whom it belongs. 3. That we vnderstand the meaning of the Sacramental signes & actions, & be able spiritually to feede vpon Christ, by and through the outward signes. 4. That we haue a true and liuely feeling, that wee stand in present neede of the Sacrament, and

For your better help in this blessed worke, I refer you to those worthy Treatises written of purpose: Of our preparation to the receiuing of the Sacrament, hauing here onely pointed at the heads.

ſo can come hungring and thirſting after it.

For the firſt of theſe, *viz.* the neceſſity of our preparation, wee are chiefly and moſt carefully to looke vnto it, becauſe the Lord is a holy God, and will bee ſanctified in mercy or iudgement, in all who draw neere vnto him, eſpecially in his chiefe ordinances, as namely in this. And therefore he hath ſo ſeuerely commanded and enioyned all ſorts, firſt to examine and try themſelues, and ſo to eate of this bread, and drinke of this cup: and hath moreouer ſhewed himſelfe ſo ſeuere to his owne people, for their vnreuerent comming to this Sacrament. And finally, will certainely meaſure vs out a meaſure, in bleſſing and aſſurance, according to the meaſure of our preparation, and care to come before him.

1 Cor. 11. 31. Leui. 10. 3. & 22. 3. Exod. 19. 22.

1 Cor. 11. 28.

2 Chro. 30. 18. 20. 1 Cor. 11. 29. 30. 31. 32. Mat. 7. 2. Pſal. 4. 4. 5.

2. For the ſecond, that is, what ones we ought to bee whom the Lord calls to this banquet. Wee ought to be ſuch as deſire vnfainedly with al our hearts, to walke humbly in all this couenant of the Lord all our daies: for to ſuch onely

onely this ſeale of Gods couenant doth appertaine. And to this end, wee are euer to try and examine our ſelues, in a more ſerious manner, before our receiuing of this Sacrament, (though before each Sabbath we are to doe it for our better preparation) yet then more carefully according to the direction for the time of our examination *pag.* 21 *Sect.* 4. 12. That we may not come lying in any one ſinne, ſo farre as by our diligent ſearch we can finde them out, but that we labour to bring our hearts to an vnfained ſorrow for them, and a true hatred of them all; euen of the very corruption ſtill remaining in vs, ſo to preuent the Lords chaſtiſements and corrections for our careleſneſſe herein. And moreouer that we be ſuch as haue ſet our ſelues, at leaſt in the full purpoſe of our hearts, to walke in all the commandements and ordinances of God all our daies, and ſo doe feele both the law and Goſpell of Chriſt powerfull in vs, to the increaſe of our ſanctification, and ſaluation. Finally, that we haue begunne to be ſuch both

for

for our faith and repentance, as our God requires of his people, according to the tenour of this watch. And then thogh wefeel not our selues to be such, in such a full measure of conformity as we desire, yet if we perceiue that we be such in the inner man, that is, in a longing desire to be such, and in a full and constant resolution neuer to rest vntill we attaine thereunto, Christ hath ordained this Sacrament for vs, both to assure our hearts that wee are they for whom God hath giuen his Sonne, and also to increase our spiritu all strength and all his graces in vs.

Rom.7.22.25.

3. Wee are to be carefull that wee vnderstand the meaning of this Sacrament, and also that wee be able by the outward signes and actions which we see, to conceiue and be put in minde of the inward graces signifyed thereby; and that in such sort, as we shall see after in our manner of receiuing, what is to be done of vs then presently as we are communicating.

1 Cor.11.24. 25.26. Exo.13.8.14.

4. For the fourth, wee are to bring our hearts to a liuely feeling, that wee pre-

presently stand in neede of this Sacrament, and so can come hungring and thirsting after this spiritual norishmēt, which wee shall be able to doe when we bring our soules to a right sense of these things. 1. That both our faith & repentance, & so al the graces of God, yea the whole new man is exceeding weake in vs, especially in regard of the time and meanes which our God hath vouchsafed vs, and chiefly in temptation; which by our sound examination of our selues, wee shall easily discerne. 2. That it stands vs vpon to striue forward to perfection, and that without doubt we are but hypocrites, if we thinke our selues perfect ynough, and seeke not to be perfect, as our heauēly Father is perfect; & that we must needes goe backward in Christianity, if wee goe not forward. And finally, that hee who hath the spirit of Christ, cannot chuse but work forth his saluation both in feare and trembling. 3. That God hath specially ordained this Sacrament, as a most powerful meanes for nourishing, and confirming these hea-

Mat.5.3.4.6.

Mat.5,48.
Phil,3.13.

Phil.2,12.

heauenly graces in our ſoules, and ſo for ſtrengthening the new man. For ſo much as it doth effectually apply vnto vs, and aſſure our conſciences of the forgiueneſſe of our ſinnes, through the bloud of Chriſt: from which aſſurance chiefly, as from a liuing fountaine both the grace of adoption, and alſo the graces of ſanctification doe iſſue and proceede. And thus much for that which wee are to doe before our receiuing.

What we are to doe in the time of the adminiſtration of this Sacrament.

Queſt. BVt what are wee to doe in the time of the adminiſtration, that wee may doe it with fruit and comfort?

Luc.22.19. Ioh.4.23. 1 Cor.11.24. 25,26,29.

Anſw. Wee are to labour according to the inſtruction & commandemēt of our Sauior, to bring our hearts to an inward feeling of all that which outwardly is done: becauſe otherwiſe we diſhonor God, profane his holy Sacrament, and deceiue our owne ſoules, if wee thinke that the outward action alone

alone will ſerue the turne. And this we are to doe, not onely when the Miniſter goeth to the Communion table, but from the beginning of the publique prayers vnto the end, (the whole action of the congregation aſſembled to receiue the Sacrament, beeing termed by the name of breaking of bread) more ſpecially in theſe particulars. Act.20.7.

1. Seeing the bread and wine vpon the Lords table, prepared & conſecrated by the word, prayer and thankſgiuing of the miniſter, vnto this holy vſe, we muſt with ioy of heart, remember and euen behold, how Ieſus Chriſt was prepared & ſanctified in his whole life, to bee the onely and all-ſufficient meanes of nouriſhing our ſoules to e-nall life, and of preſeruing vs in the ſtate of grace, yea of ſtrengthening and refreſhing vs in all our troubles and temptations. Ioh 6.27.& 10 36.& 17.16.

2. When wee ſee the bread broken, and the wine powred out by him, then muſt wee with griefe and indignation of heart, thinke of our ſins which crucified

Zach.12.10.
1 Cor.11.25.
26.

cified and pierced our Lord and Sauiour, causing him to suffer so infinite and vnspeakable torments. And withall are wee then rightly to consider of the infinite iustice of God, and his anger against sinne, that could not haue beene appeased but by this meanes alone.

3. When we see the bread & wine offered vnto vs by him, and doe heare him in Christs name command vs to take, to eate and drinke; then must wee with ioy and thankfulnesse of heart, meditate of the wonderfull loue of God towards vs, not onely in not sparing his owne Sonne, but in giuing him for vs, and moreouer also in offering him thus vnto vs, and commanding vs to beleeue in him, so feeding on him spiritually.

Ioh 3,16.
Rom.8,32.
1 Iohn 3,23.

4. In taking the bread and wine, and in eating and drinking the same; wee are to stir vp our soules by faith, to lay hold vpon, and to apply to our selues all the merits of Christs passion; and to assure our selues, that all which hee suffered is thus confirmed to be ours,

and

and that by those vnspeakable torments of his owne Sonne, Gods anger is fully appeased, & his iustice fully satisfied for all our sinnes. Thus to indeuour to feede ioyfully thereupon, that we may not onely feele our selues fully satisfied thereby, yea refreshed and strengthened against all temptations, but also quickened and enabled to walke more chearefully in all holy obedience.

5. Beholding them who communicate with vs, to stir vp our hearts to beare a louing affection, as to them, so to all Gods people, being partakers with vs of Iesus Christ, and admitted with vs into the same high dignity.

6. Hauing thus receiued these vnualuable benefis at the Lords hand, to offer vnto him againe, with ioy and all thankfulnesse of heart, not onely the sacrifice of almes, *viz.* Something according to our ability for the reliefe of the poore, and also of praise; but euen to offer vp anew, our bodies and soules to serue him in more holinesse all the daies of our life; in token of our thank-

Heb.13.16.
Hos.14.3.
Rom.12.1.

thankfulneſſe for this ineſtimable mercy of our redemption, and for this fatherly care in thus ordaining this Sacrament for the ſtrengthening of our faith, ſo to nouriſh vs to eternall life.

What we are to doe after the administration ended.

Queſt. WHat are wee to doe after our receiuing, and the whole adminiſtration thus ended?

Anſw. To try what increaſe of ioy and comfort wee feele wrought in vs by the Sacrament, in our further aſſurance of Gods loue and fauour in Ieſus Chriſt: and ſo what further reſolution we find to leade a holy life, which will certainely follow in vs if we haue beene partakers aright. If we perceiue not this working, then are we wiſely to conſider, whether God may not iuſtly depriue vs hereof, for want of care in our preparation; which if we find, wee are preſently to humble our ſelues before God in reuerent praier, with vnfained repentance, for this our grieuous

uous ſinne, that iudgeing our ſelues we may not be iudged of the Lord. If wee cannot iuſtly charge our ſelues with any ſuch negligence in our preparation, but that wee haue done our diligence to prepare our ſelues, and yet cannot ſeale this aſſurance and working, then are we in inſtant prayer & ſupplication to waite on the Lord, in the vſe of all other the holy meanes ordayned to this end, eſpecially vſing more carefull examination of our own hearts and waies, that wee liue not in ſome ſinne vnrepented of, or at leaſt in the omiſſion of the practiſe of ſome neceſſary dutie. But if contrarily wee find our aſſurance and comfort increaſed, and thereupon alſo our holy reſolution, euer to walke more chearefully with God; then are wee to returne humble thankes for it to his heauenly Maieſtie, and begge of him the perfecting of this good worke in vs, to reſolue to doe our indeauour to come to this holy banquet, and that rightly prepared; & to be more carefull all our daies to performe all our holy vowes, chiefly

Pſal. 116. 14. 18.
Eccle. 5. 3. 4.

chiefely those which we haue so publiquely renewed in the presence of his people: to obserue more conscionably euery part of this our couenant with him, neuer sliding back to turne to any of our former sins, but to striue & hast forward with al ioyfulnes towards the marke and the full fruition of his kingdome and glory.

This will vndoubtedly bring vs such a strong assurance, that the gates of hell shall neuer preuaile against vs, but that we shall stand firme & sure against euery assault of Satan; & that we shall find the kingdome of heauen whilst we are here vpon earth, & an entrance opened abundantly to the full fruition of the eternall kingdome of glory.

But for this matter of our assurance thus increased by the Sacrament, I refer you (as I said) to the larger treatises written of purpose for the further direction and assurance of Gods people herein. And thus much for the manner of our fruitful receiuing the Sacramēt, & the means wherby we may come to most strong assurance of the Lords

loue

loue and fauour towards vs: and that it shall neuer be vtterly taken from vs:

Quest. Are there not some speciall preseruatiues against euery sinne?

Answ. Yes these following.

1 That we be resolute to chuse rather to indure any misery, thē to sin against God: as *Ioseph*, *Daniel*, & the three childrē. *Da.* 1.8.

2 That we consider the heynousnes of the least sinne, that it is against Gods infinit Maiesty, & Christs blood, also against his honor, and that loue & loyaltie which we professe, & owe vnto him, for all his goodnes & mercies: and likewise against our couenant with him; deseruing the eternal curse of God. And more, by the fearefull punishment of the sin of the angels, of *Adam*, *Lots* wife; so of *Moses*, *Vzzah*, *Saul*, *Dauid*, *Ezekiah*, *Iosiah*, & chiefly that vpon the Son of God himselfe: so to accustome our selues to subdue the very least sins; seeing a child of God cānot looke to carry away the least fault against knowledge & conscience, vnpunished, without speedy submission & amendmēt. *Num.* 20.24. *Deu.* 3.26.

3 That we warily resist the first motions to any sin, & be careful to auoid euery occasion

1. Chro. 13.10. 2. Sam. 6.7.

 thereof,

chiefely those which we haue so publiquely renewed in the presence of his people: to obserue more conscionably euery part of this our couenant with him, neuer sliding back to turne to any of our former sins, but to striue & hast forward with al ioyfulnes towards the marke and the full fruition of his kingdome and glory.

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3 That we warily resist the first motions to any sin, & be careful to auoid euery occasion

 thereof,

Prou. 5. 8. & 6. 25, 27, 28.

therof, as we do of infectious diſeaſes. 1 *Theſ.* 5.22. *Gen.*39.10.

4 That we liue alwaies as in Gods preſẽce, whoſe eye is euer on vs, & who may take vs away on a ſudden: remembring alſo our appearãce before him: ſo making euery day as our laſt day, alwaies prepared to giue vp our account. *Gen.*17.1. *Iob.*32. 22. 2 *Cor.*5.10.11.

Mat.24 44.46. [a] Let thy great deliuerances neuer depart out of thy heart. [b] Looke to this as thy life, thou that deſireſt to be kept from all euill, & find the comfort that is in godlineſſe: remẽber when *Dauid* was catched, & when God hath reuealed himſelf moſt familiarly to his.

5 That we keep continually a freſh remembrance of Gods great goodnes, eſpecially his chiefeſt mercies, [a] bodily & ſpirituall, ordinarie & extraordinary, to ſay alwaies as *Ioſeph*, *How can I do this, & ſin againſt my good God?* *Pſal.* 103. 2. 3. 4. 5. &c. 116.12.26.3. *Gen.*39. 9. *Nehe.*6.11.13.

6 [b] That wee be walking euer painefully in our ſpeciall calling with God, as in the eye of our tender Father, that Sathan may neuer take vs out of our way. And ſo in the conſcionable vſe of all the meanes of grace. *Pſa.* 91.11. *Deut.*30 15.19.20.

7 That we keepe withall a perpetuall memory of the former miſery of ſinne, and bleſſings of righteouſneſſe.

8 That aboue all wee vſe feruent prayer vpon all occaſions, to bee kept by theſe preſeruatiues. 1 *Theſ.*5.17. *Ephe.*6.18.

Queſt.

Quest. What meanes may we vse to keepe alwaies a tender conscience?

Answ. These following principally.

1 THis weekly [e] practise of considering our wayes, and carefully obseruing how we growe. *Psal.* 119.59. *Iam.* 1.25.

[e] Let experiēce teach thee.

2 Carefull vsing all the meanes of grace, neglecting no one. 2 *Tim.* 1.6.

3 Auoiding presumptuous, or grosse sins. *Psal.* 19.13.

4 Companying familiarily onely with the godly, auoiding the company of the wicked, so farre as is possible, reprouing their euill behauiour, where we may conueniently, in all wisdome, bearing euer a secret detestation of their sin. *Psa.* 15.4. & 16.3. & 119.63.

5 Watching against worldly cares & delights, that they steale not our hearts away from the Lord. *Mat.* 6.24. & 13.22 *Lu.* 21.34.

If we thus watch that we may neuer offend the Lord in the least matter, but euer keepe all his commaundements, hauing our eyes alwayes at him, as the eye of seruants looking at the hand their Masters, we shall not neede to feare, he will watch ouer vs for good continually, and to saue vs from all euil.

Psa. 123. 2.

euill. So long we are vnder his protection: his fatherly prouidence ſhall feede vs & ſupply all our wants: his watchfull protection ſhall make vs ſafe.

This is the generation of them that ſeeke him; of them that ſeeke thy face, this is Iacob. Pſ. 24. 6.

The way of the righteous ſhineth as the light, that ſhineth more and more vnto the perfect day. Pro. 4. 18. 19.

Such as be planted in the houſe of the Lord, ſhal flouriſh in the courts of our God.

They ſhall bring forth fruits in their age, they ſhall be fat and flouriſhing. Pſal. 92. 13. 14.

The louing kindneſſe of the Lord endureth for euer and euer vpon them that feare him, and his righteouſneſſe vpon childrens children, vnto them that keepe his couenant, & thinke vpon his commandements to do them. Pſal. 103. 17. 18.

When others are caſt downe, then ſhalt thou ſay, I am lifted vp, and God ſhall ſaue the humble perſon. Iob 22. 29.

FINIS.

THE SECOND PART OF THE TRVE WATCH:

Containing the perfect Rule *and summe of Prayer*;

So plainly set downe, that the weakest *Christian, taking any paines, may in a verie* short space learne to pray of himselfe, *with much assurance and comfort: both to get* strength to obserue the Lords Watch, and *to help to turne away future iudgements*, or at least finde comfort in the euils *that are to come*

LVKE 21. 36.

Watch and pray continually, that yee may be accounted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of Man.

ESAY 62. 6,7.

Yee that are the Lords Remembrancers, giue him no rest.

LONDON,
Printed by IOHN BEALE, for *Ioyce Macham*.
1619.

The Contents.

To

¶ To the right H^ble my singular good Lady, L. *Elizabeth* Countesse of *Huntingdon*.

OVr SAVIOVR hath not without good cause (Right Honourable) so oft called on vs to watch and pray, ioyning these two together and warning his Disciples in their greatest dangers to watch and pray, that they might not fall into temptation: and also charging vs all to watch and pray continually, that we may be accounted worthy to escape all the euils that shall come to passe, and to stand before the Sonne of man. Because we can neither watch vnlesse we pray, to obtaine strength from the Lord by it, nor pray with any cõfort or power vnlesse we watch, nor euer get assurance to escape the euils that shall come on the world, much lesse the temptations of Sathan, and damnation of hel, and appear before our Sauiour, vnlesse we both watch and pray. In regard whereof, first my duty to the Maiesty of God, who prepared the *Watch* against so needefull a time, and after so graciously caused my poore desire therein to be accepted in his Church, hath encouraged me to endeuour to adioyne vnto the *Watch*, this short direction for Prayer, as a second part & vnseparable companion for the further good of his seruants, of whom sundry haue desired it at my hands. And secondly, your most fauourable

Mar. 13. 33. & 14. 38.

Luk. 21. 36.

rable acceptance of it, being dedicated vnto my Honourable Lord, perswading me of your Honours vnfained desire both to obserue the same, & walk in al the waies of the Lord, haue imboldned me to presume to offer this vnto your Hon: Ladiship; To testifie my dutifull & thākful affection to your Honor also: & withall my feruent desire that you may both walke hand in hand all your daies, in the selfe same narrow way of eternall life, as being of the same heart and holy accord, enabled thereunto by the spirit of the Lord, obtained by continuall and instant prayer. That so ye may shine as glorious lights together in the earth, and after in the heauens aboue the brightnesse of the Sunne for euermore.

Mat.7. 7,8.&21 22. Psa.115. 18. Jam.4.8 Esa.65. 24

This shall be in the meane time your key into the Palace of the Almighty, and to the presence Chamber of his glorious Maiesty: whereby you may bee admitted at all times, to most familiar conference, receiue immediate answers from his Highnesse: obtain the riches and pleasures of his house with the most precious iewels of his treasury, to adorne you far more gloriously, than all the pearle and precious stones of all the Princes of the earth. All which shall vtterly vanish as the dimmest star, when the brightnes of your glory shall appeare. You shall as Israel preuaile with your God, haue his Angels & al the hosts of heauen at your desire, al being at a perpetual league with you. You shall vanquish the diuels and put them to flight: ouerthrow the plots of the wickedest

Gen.32 28 & 1.2. Heb.1.14 Eph.6. 18. Jam.4.7 Iob 22. 27,28, 29.

kedest, and be accepted in your prayers for the Church. Your Honor shall thus subdue in your selfe each corruption, bring euery thought into an holy obedience: finde the Comforter at hand in all your trialls; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father, and giuing you most strong assurance of his kingdom, and the life of the Angels in the very terrors of death. And finally, you shall thus most happily redeeme the dayes past, and treasure vp in heauen abundantly against the time of the perfect accomplishment of your eternall triumph and felicity. Rom.8. 15,16.

Wherunto according to my perpetuall bounden duty I shall alwayes striue during my life, both by my incessant prayer, and all other holy means, which the Lord shal in mercy vouchsafe vnto me his poore and vnworthy seruant. And in this study towards your eternall glory and happinesse I rest my selfe, nothing doubting of your like Honorable acceptation of this my poor endeauor; howsoeuer it be penned in a most plaine and familiar stile, not to delight the curious with an hours reading (which I leaue to others) but to help the honest heart that is desirous to learne of our Sauiour how to pray, and to continue therein, in this life, without fainting, to reioyce & sing with the Angells for euer after, when all others shall weep and mourne, and neuer find any comfort or reliefe. Luk 18. 1. Esa.65. 13,14.

Your Honors, in the Lord euer to be commanded,

IOHN BRINSLEY.

An earneſt Exho tation to all ſorts, to learne to pray, and to giue our ſelues inſtantly hereunto; by way of Preface to the Chriſtian Reader.

IT hath been wiſhed (Chriſtian and louing Reader) that as I haue gone briefly thorow the Commandements and Articles of the Faith, to ſet downe the True watch; ſo I would take ſome pains in like maner to go thorow the Lords Prayer, to ſet downe the Rule and Sum of Prayer, for the further perfecting and our better obſeruing the ſame watch. Wherupon, not withſtanding my great inability in reſpect of many of my brethren, yet conſidering the Lords former mercy, who ſhewes his power in weaknes, and that by this motion of diuers, hee ſeemes to require my poore lobour in this alſo: I haue attempted likewiſe to make triall heerein; the better to enable the ſimpler, and to ſtir vp all ſorts to this holy duty of prayer. That we may obtain ſtrength from the Lord, to keepe his watch more faithfully, innumerable other benefites procured

cured by the same. And the rather weighing wel into what dangerous times we are fallen, wherin the greatest part (as it is much to bee feared) in such a declining to Atheisme, and generally to extreame coldnes or lukewarmnes, do seldom or neuer pray priuately; vnlesse perhaps they vse the Lords prayer without vnderstanding.

And of those who vse to pray, some although thy pray much, yet they doe it verie superstitiously, to the prouoking of the Lord and hurt of their owne soules, instead of receiuing any true comfort therein, as all our Popish sort doe.

Others haue a desire to pray, but want ability or leasure, as all our yong and weake Christians.

A third sort droope in their troubles, temptations and feares, and are at their wits ends, as Iacobs *sonnes, not knowing what way to take, and so continue fretting and vexing themselues; or else attempt vnlawful meanes for their reliefe and comfort.*

A fourth are afraid to vse the Lords Praier, as a prayer, because they cannot comprehend the power and meaning of it in so short a forme.

A fift haue gone foorth with our Sauiour into

to the Garden, promising and beginning to watch and pray, which yet through our long peace, ease and prosperitie are fallen asleepe.

Another sort liue in monstrous sinnes, as in oppression and vnmercifull dealing, deceit, secret vncleannesse, and the like, without repentance; and yet imagine that they doe pray, that their prayers are accepted, and that they shall bee heard in the day when they cry, deceiuing their own soules.

A last sort, and those one onely and scarce to bee found, abide therein with our Sauiour, in watching, cries and teares; wrestling and weeping, as Iacob *for the deadly malice and bloudy threats of* Esau; *holding vp their hands with* Moses *against* Amaleck, *and also to pacifie the Lords wrath, that it may not be powred out vpon his people, for all our grieuous prouacations. To witnes my loue therfore yet further to al these, & to al other the Lords people, I haue thought it my duty, to offer this weak labor also vnto the church of God, commending the successe vnto him who is onely wise, and worketh by what instruments it pleaseth him, and aboue all that wee are able to conceiue: Yet not before I had first communicated it vnto some, much reuerenced of all for their learning and pietie. Now I onely craue*

pardon

pardon to speake freely, to each of these sorts particularlie.

And first to you that pray not at all, looke but vpon the necessitie of prayer, & consider well in what state you stand, vntill you both can and vse to pray; that you are in state of damnation, hauing al things accursed vnto you, & working your perdition; and that you but only tary for the executiõ of Gods vengeance: & then if God open your eies to see your selues, & your danger, I shall not need to call vpon you. For, I know you will giue no rest vnto your eyes, vntill you both can and doe practise this duty: nor that you will euer let day passe hereafter, but reserue some part of it from your pleasures and profits, to bestow on the Lord in prayer, at least a morning and an Euening sacrifice.

1 Harken' you that pray not at all.

For you that pray in an vnknown tong, or without vnderstanding, bee aduised to spend no more labor in vain, deceiuing your own soules. But learn of your Lord & Sauior to pray, according to that heauenly pattern, wherein all true wisdome and comfort are to be foũd, & which he hath prescribed vnto you to vse, if you be any of his disciples; warranting you, if you so ask you shal haue: & then shall you finde him to answer to your hearts desire, and to carry you into all his sauing truth.

2 You that pray in an vnknowne tongue.

And

3 You that desire to pray.

And you that haue a desire to pray, but know not how to perform this duty aright, I haue chiefly intended your good: Both to direct you for the things which are principally to bee begged of vs, contained in the Lords prayer, the sum whereof I haue indeauored to set down plainly in these short formes, applying them to the times; & also to help you for the manner of vttering your requests. Herein I haue aymed at this specially, that by daily practise & meditation herein, you may better attaine to the true vnderstanding of the Lords Prayer, and euer haue it in fresh memorie. Which being the true perfection & patterne of all holy prayer, doth in the infinit wisdom of God comprehend whatsoeuer we can ask. That so you hauing first gathered by wise obseruation in the Watch, a true catalogue of your own special sins and wants, together with the main sins & wãts of the church and Land, may bee able of your selues both for matter & words, to make a most holy confession of sins, & poure forth your supplications according to your necessities, with comfort and assurãce. I haue set them down in foure seueral forms, all containing the same matter: some more shortly, because of our wearines in the best things, and chiefly in this duty of praier, (though of all other most necessary) the other somewhat more largely,

for

for the fuller vnderstanding of it; & the heads in the margents, for the better remembring thereof, or cõceiuing the like. I haue set down euery forme more largely thẽ others, to lead vs as by the hãd to the practise hereof, each being a more large exposition of the former; Not intending to tie any necessarily euer to vse one of these, (though it were much better to vse them or the like, then not to pray at all, or to pray vnprofitablie) nor to vse the whole euer at large (although all the things therein comprized, are to be begged daily for our selues, or our brethren; & we shal finde wonderful comfort whẽ we can so beg them with vnderstãding) but to vse those most which chiefly concerne our special necessitie, & the necessities of the Church & our Land: all which may be referred to one of these six petitions. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that hee would shew his glory in the preseruation of our King & Realms, to vse the first. For the Church of God and perfect vnity therin, and against the proud enemies thereof, or to get more assurance that wee are the true members of it, to vse the second petition. The third, for cheerfulnes in doing Gods will or submission to the same. The fourth, for dependance on God for the things of this life, and against all worldly

worldly cares, The fift, for forgiuenes of sins. The last, against dangers or feare of tẽptation, or any euil whatsoeuer. I haue laboured to set downe the heads so plainely in the margent, distinguishing them by figures, that euery one that is desirous to learne, hauing but the seuerall parts of the Lords prayer in his minde, may meditate of them, happily at his work, or as God giues any lesure. First, marking how many things are chiefly to be learned in the Preface; then in each petition; so in the conclusion. And secondly, labouring with all to feele the neede that hee hath of them, our misery without them, & our happines in enioying them; stirring vp his heart to a vehement desire of them. And then to try how he can pray of himselfe according to the same order; vsing in the meane time the helpe of one of the prayers set downe, to get fit words: And withal a daily meditation of his particular sins (chiefly those following his nature & course of life, with his principall wants, dangers, chastisements & mercies receiued) which will bee the speediest teacher to the simplest to pray with true feeling & power. If you would yet wish further direction for the generall confession of sinne, you may vse the first and second helps in the Watch, of the miseries and hainousnesse of sinne, page. 23, 24. If for an increase in

in holinesse the third helpe, of the blessings following a holy conuersation, pag.29. *If for true comfort and thanksgiuing; you may vse the helpe of the Rules for direction and comfort, in our examination,* pag.31. *All which with the graces which wee haue obtained in the Law, and promises which we are assured of in the Gospell, must needes cause the simple to send forth most sweete prayers and thanksgiuings vnto the Lord. And so much for you that are desireous to pray.*

Now to you that droope and faint vnder your seuerall troubles and temptations, not knowing what to doe, the Lord hath heere shewed you plainely what you should doe. Learne of Eliphas *in* Iob. Acquaint your selues *with your God, search your sinnes by the true triall.* Make peace with him: then you may lift vp your face to God, *and make your prayers vnto him, and hee will heare you.* And his light shall shine vpon your wayes. When others are cast downe you shall be lift vp, and God wil saue the humble person. *Therefore continue in prayer, wrastling with him, let him not goe before he haue blessed*

4 You that faint in your troubles.

Iob.22 21.

26

28 Iob.22 29

you, he will certainly doe it: Proue & see. Onely waite vpon the Lord in the vway of righteousneſſe vntill he ſend you comfort; vſing all holy and warrantable meanes to helpe heerein, to ſerue his diuine and fatherly prouidence. But be afraid of ſo much as euer thinking of any indirect courſe (as to doe but the leaſt euill to obtaine neuer ſo great a good) and much more of rebelling againſt the Lord or his Anoynted, and that Authority which hee hath ſet ouer you: leſt aboue all other your miſeries, you bring vpon you the terrours of an accuſing conſcience, and procure vnto your ſelues moſt certaine woe and enleſſe damnation. And thus much alſo for you that faint in your trialls. If you deſire further aduice, looke the Watch, page 155.161.

Rom. 13.2.

5 You that are afraid to vſe the Lords Prayer.

You that are afraide to pray, vſing the Lords Prayer as a prayer, becauſe you cannot comprehend the meaning of it in ſo few vwords: and for that the multitude abuſe it; accept my earneſt endeauour to knit our hearts in one, both by aſſiſting you that you may haue the ſumme of the chiefe heads euer in freſh memory, as before your faces: and that thoſe who abuſe it without vnderſtanding

standing, may learne a more holy vse thereof. If yet you say, that you cannot so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of euery seuerall petition thereof; and so we should vse none of them in our prayers at all.

For you beloued, that sometimes vvere feruent in prayer, but now are colde and heauy; or altogether fallen asleepe; I say not vnto you, Awake; Behold from whence you are falne, and the danger wherein your selues and the Church of God stands continually, seeing our experience teacheth vs that there is but a haires breadth betweene vs and death, especially if euer the Lord should leaue his Anointed, our IOSIAH, *the breath of our nostrils, for one minute into the enemies hand: but onely I put you in minde of the speech of our Sauiour to his drowsie Disciples; Sleepe henceforth and take your rest. I beseech the Lord that I may neuer see that day. But what meane all our prodigious signes? and aboue all, the vvorst, that almost all are fallen asleepe in the midst of such inueterate and deadly malice, vvith all sorts of grieuous sinnes increased*

6 You that are fallen asleep.

* I desire to awake you by ofte bearing vpon this point.

creased to the vttermost, to prouoke the Lord; after so many bloody practices and terrible forewarnings sent of God so often and so graciousle each after other, to preuent (if it may bee) the dreadfull execution of his most fierce wrath. What can wee thinke of our so many late and vnwonted ouerflowings? some of them in the middest and highest part of the Land, where the people are altogether secure, as not hauing the least thought of any danger by vvater; which together with the former, (principally the inundation of the raging seas) all must needs acknowledge to be the finger of God. Verily they cannot but presage some fearefull and speedy ouerflow of Gods vengeance vnlesse we awake and strengthen the things that are ready to die. If our sinnes had beene so encreased in the dayes of popish blindnesse, they had beene nothing in respect; but now in such a glorious light (vvherein all of vs haue beene conuinced so many waies; and subscribed in our hearts to the truth of God: & also do generally still iustifie the good waies of God) that we should set our selues to trample vnder our feete all true piety and power of godlinesse; hating

or

or scorning at all that so walke, how gracious, dutifull and blamelesse soeuer they bee: This must needs make our sinnes vnmesurable sinfull, and aboue the iniquities of all other people.

And you that imagine you pray, and are accepted of the Lord, & yet liue in your vnmercifull oppression, or any other haynous sinne, may it not well be demanded of you, as the Lord doeth of the people before the Captiuity: will you sweare, lie, dissemble, oppres, build your houses with blood, commit adulterie, drinke the blood of soules, and all other euill, and yet cry, the temple of the Lord, we are the seruants of the Lord, and call vpon his Name? Will the Lord take a vvicked man by the hand? Can the hypocrite call on God in the day of his aduersity? No, no, you deceiue your owne soules: you can neuer pray so as to be heard, vntill you haue made peace with God by vnfained repentance: and by Zacheus *restitution, peace with men. Nay although you commit not halfe these sinnes, but liue in any one of them or other like, hath not the Lord said you shal surely dy for it? What good then can your praiers do, when the Lord turnes away his eare (as from that*

7 You that imagine you pray, and yet liue in hainous sins without repentance. Ier. 7. 9. 4. 10.

Eze: 18. 10. 11.

Pro.28.6. Pro.1.24.25. 26.

vvhich is abhominable) and will laugh at your destruction: because you would not first hearken vnto him to turne from your euill waies vvhile hee stretched foorth his hands vnto you?

8 You that still continue with our Sauiour.

Therefore vnto you (my deare brethren of all sorts and degrees) vvho haue continued with our Sauiour hitherto, in watching, prayers, and teares; and yet at length beginne with Moses *to faint, with long holding vp our hands, or are in danger thereof: I vnfainedly desire of the Lord, that I may bee as* Aaron *or* Hur, *to helpe to confirme your vveake hands and weary knees. Let not your hearts faint. The Lord our God is with vs while wee are with him. Let vs continue wrastling and weeping, and become so much the more instant and importunate as the sinnes and daungers doe more encrease: vrging him euer with his owne glory, with the pride of his enemies, and their blasphemies, if euer they should preuaile: together with his gracious promises, loue and former mercies, both to all his owne people in all ages, and especially towards our selues; declared hitherto in all our peace, prospe-*

Deu.21.1.2.3. 1 Chro.25.2.

prosperity, miraculous deliuerances, with continuance of the Gospell beyond all expectation.

Oh that all the land fearing the Lord and the tokens of his displeasure, had harts to performe these three duties to his heauenly Maiestie?

Three things wished at the hands of all fearing God.

First, that euery one of vs vvould but learne to know our owne speciall faults and wants by carefull meditation in the Lawe, together with the sinnes and wants of the Church and Land; and so to consider each night how wee preuaile in reforming our selues; and then frame our praiers and thanksgiuing accordingly. For each of our particular and principall sinnes are as Sathan that stoode at Iehosuahs *right hand, that our prayers cannot goe vp vnto the Lord. And of all other sinnes, that euery one whose consciences doe accuse them of cruelty towards their brethren, would take away that crying sinne of oppression, crying lowder for vengeance than all the sinnes of the earth besides. That sin which brought the flood of waters when the earth was filled with cruelty: which brought in the fierce Babylonians, to oppresse and spoile the*

1 Each to know and amend our speciall faults.

Esa.5.8.9: *the great men in Iudea, and to make those goodly houses desolate, which had formerly beene built by the oppressions and spoyling of the poore. Thou which makest the poore to sigh being weary of their liues, whose sighes the Lord must needs heare & auenge, when man regardeth them not: That sinne, which wil so shut vp the bowels of the Lords mercy and compassion, that he wil shew vs no more mercy, but wil reiect al our praiers, because wee would haue no mercy on the poore; no, though* Noah, Iob, *and* Daniel *vvere amongst vs, that they should but saue their owne soules. And so it must needes bring a fearefull desolation vpon our sinfull nation, vnlesse it be speedily redressed. Besides the blasphemies of the Idolatrous enemies of the Church of God, and their bragges of their workes of mercy and pitty; thereby moouing the people to a discontentednesse, and to dislike of the religion of the Lord, as being the breeder and nourisher of all such cruell and vnmercifull dealing; though euen in this same bloody sinne, they bee as deepe as any other.*

Psal.12.5. Exo.22.21 22. Deut.9.7.8 9. 10.11.

Eze.14.14.

2 To learne of our Sauiour to pray.

Secondly, that all would learne of our Sauiour to pray as hee hath commaunded. I haue

haue this confident hope, that the weakest Christian amongst vs, hauing a good heart, although hee haue neuer beene able to vtter his requests to God for himselfe or for Gods Church, would in few weeks (but following this poore direction) learn to pray in feeling with much comfort: and those who want good hearts, would by this practice obtaine them.

My hope of the simplest. Learn but the briefe forme or the chiefe heads of the margines, and trie, making them your morning meditation.

Thirdly, that wee would all ioyne to pray according to the two first petitions, for the Church of God, our Prince and Realmes, with true vnity therein; and against all the enemies of them. For then vndoubtedly we should neither neede to feare the practices of Popes, Seminaries, nor diuels, nor yet all the enemies of the vworld; but onely stand still with Moses, *and see what the Lord would still doe for vs. All the difficultie is in these two, and therefore all Gods seruants are to bee more earnestly stirred vp vnto them, & the rather for that striuing in them we shall preuaile in all, and obtaine the very desire of our soules, for that we haue the promise, That seeking first the kingdom of God and his righteousnesse, all other things shall be cast vpon vs. Happy shall they be, whom the*

3 To pray according to the two first petitions chiefly. The fruite heereof.

the Lord singles out vnto this worke, to be if it were but as one of Gedeons three hundred, for the perpetuall preseruation of the Church of God and their Countrie. But for the rest, although they scape the Beare, yet a Lion shall teare them in peeces. For though they bee deliuered with Gods seruants from the temporall iudgement, yet the eternall wrath of God dooth certainly remaine for them. Wherefore giue me leaue to speake a little further vnto your soules in this important businesse, if I may awake but some of you.

Amos 5.19.

A further pressing the Exhortation to prayer.

1 To them that liue in pleasures.

You that spend your liues in pleasures, will you not be perswaded to spend some few houres in this heauenly worke, to talke with God for the sauing your owne soules and the people of the Lord? Oh that you knew the vnspeakeable sweetnesse that heerein you should finde; whereas in your vaine pleasures what can you looke for, but intolerable bitternesse in the end? will not all these increase the wrath against vs? Whereas the changing them into prayers, with fasting and teares, would be as the sacrifice of Noah, wherein the Lord would certainly smell a sauour of rest: And as the

the repentance of Niniuie, *that hee that had compassion on the poore ignorant heathen, would much more cause his face to shine still more bright vpon vs, whom hee hath vouchsafed so long the profession of his Name. Knowe it for certaine, as the Lord hath giuen any of you more of his outward blessings, and with them more time and meanes to serue him, so he lookes for so much more time at your hands to bee spent in instant prayer, than of any other of the earth, and so must your account be. Do not the Popish sort that liue in your bosomes, obserue, besides your extreme irreligiousnes, how you neuer vse to pray priuately, or with any deuotion? & are they not heerby hardned to like farre better of their owne blind superstition, wherein they spend so much time in prayer, though that kinde of prayer bee but vaine babbling, as the Scriptures beare witnesse? How will you answer your GOD for the bloud of so many soules as heereby perish? If you could bee perswaded (which you will one day feele, either in this life, or when it is vtterly too late) that these and all other your sinnes, wherein is now your felicitie, will bee as so many*

swords

swords to pearce your poore soules, and so many diuels to torment you eternally; and your repentance & death altogether vncertaine; you durst not let one minute pass, but you would fall into bitter mourning for all your sinnes, and for your time so ill spent; & be warned by our Sauiour to begin to watch and pray, that you might escape all these miseries, that otherwise will certainely come vpon you.

2 To all kind of oppressors & vnmercifull men.

You also that haue filled your houses with the spoiles of the poore, and the earth with their cryes, the cry of your sinnes is gone vp into the heauens, that the Lord threatneth to bee auenged foorthwith. Let the counsell of Daniel *to* Nebuchadnezar *bee acceptable vnto you, if you will escape the Decree that is comming foorth against you: Breake off your sinnes by righteousnesse, and your iniquities by mercie towards the poore. Repent & make restitution while you may. Cease to do euill, learne to doe well, seeke iudgement, releeue the oppressed, iudge the fatherlesse, and defend the widdow, as the Lord biddes you by his Prophet. Then you may pray, and your prayers shall be heard: Though your sinnes*

Dan. 4. 24.

Esa. 1. 16. 17. 18. 19. 20.

sinnes were as crimson (that is, most bloudie sinnes) yet they shall be made as white as snow. If yee consent and obey, yee shall eate the good things of the Land; but if yee refuse and bee rebellious, yee shall be deuoured with the sword; for the mouth of the Lord hath spoken it. Your oppressions which haue pressed downe the poore vnto the ground, vvill one daie crush you into the bottome of hell, and will bee a loade heauier then the whole earth vpon you: that you vvould giue all the world, if you had it, to be disburdned of them. And at your death, the iudgment threatned vnto Iehoiakim *shall surely light vpon you, that none shall lament or mourne for you, to say, Ah Lord, ah his glory; but all shall reioyce that the earth is eased of you; and your remembrance shall remaine most vile and loathsome to all posteritie, as the memorie of other oppressours hath done before.* Ierem.22. 18.19.

For you that could neuer spare so much as one houre from your worldly businesses to priuate Prayers, when God opens your eyes to discerne the true profit heereof, aboue the other, and that hitherto you haue 3 To the vworldling:

beene

bene meerly of the world, & vtterly without God; how soeuer you looke to your worldly busines, you will looke to this busines of the Lord, & set your selues times of prayer which the gaining of the world cãnot make you to forget.

4 To all that cannot pray of thẽselues, nor regard to learne.

Finally, so many of you as can talke with men of any worldly matter, and make anie request for this present life, for whatsoeuer you neede; and yet could neuer vtter so much as one speech, no not in secret to your Father in heauen, nor make any one supplication for any heauenly thing with feeling; how can you thinke that euer you were touched with zeale of Gods glory or of his Kingdome? Or how can you imagine that you can bee the children of the heauenly Father, or haue any interest in the Lord and his Kingdome? or bee any thing but meere worldlings, sauoring onely the world, and it alone your portion, hauing a world of miseries and torments remaining for you for euer? Learne therefore to pray aboue all; you will finde this a treasure ten thousand times better then all your wealth and pleasure. For what you would haue, this will vndoubtedly procure you, as farre as

shall

shall be good; and whereas all the honours, pleasures, riches and friends in the world, can neuer giue you any true cõtentment, nor adde one minute vnto your life; this onelie will fill your harts in heauenly contentation with abundant ioy and gladnesse, and make you liue and reigne with Christ for euer in the heauens.

To all that acknowledge the truth and necessitie heereof.

Now, so many as acknowledge that thus indeed you ought both to watch & pray, & yet will but onely giue these the reading, without care to learne the practice of them, or happely hauing some good motions or purposes to put them forthwith in practice, or it may bee, haue begun well, yet through your pleasures or worldly businesse, or at least a carnall sloth & securitie, shall leaue them off, and returne to your old courses; be warned from the Lord. For this will certainly be one further witness and conuiction against you, than euer formerlie you receiued. And much better it had beene for you, that you had neuer seene this way of life thus plainely and easily sette before you, and how you may either helpe to preserue the whole, or at least escape your selues from the euils to come; than after you haue

knewne

knowne it, and subscribed in your hearts to the truth and necessitie of it, & happily put your hands to the plow, to looke backe againe. Remeber Lots *wife; if you be out of Sodom, hie for your liues, vntill you be safe in Zoar: And being safe your selues, learne to bee as importunate with the Angell of the Couenant, when you but think of the sinnes of the Land, as faithfull* Abraham *was: comforting and incouraging your selues in this, that you are not alone but many with you; & that the Lord hath yet his ten righteous left, in all quarters some, that mourn & cry for all the abhominations. If in this attempt I haue failed of that I doe desire, I humbly craue pardon, and also that my good will may bee accepted in this endeuour, intended chieflie to help the simple. Vouchsafe me your better direction, and I shall willingly follow it. My desire is to labour heerein also to bring this together with the watch to more perfection, if I shall finde it accepted, and that it may bring the least good to Gods Church; in which I desire not to liue one day longer the I may be some way profitable.*

6 To them that are not persuaded of such

Concerning the present necessitie hereof, (that I may neither seeme ouer-bold, nor

nor yet too fearefull of some grieuous iudgment without cause) I desire of all sortes that you would examine it betweene the Lord and your owne consciences (to whom I appeale, and which I know will witnesse with mee when I shall stand before the great tribunall) your consciences I say, not asleepe in this deepe security, but either throwly awaked by the law, or as they were vpon the instant of the discouery of the Gunne powder plot; or at any time before any of our great deliuerances, fully accomplished in the midst of our extream dãgers. Remember but whether your hearts were not then as my heart is now; that if God had done with vs as he then threatned, he had not beene most righteous, and we iustly deserued it. Did not all hearts tremble in the acknowledgement of the truth of his Maiesties sacred speech in the Parliament house at that time? And who would not haue confessed in any of these dangers, that it was full time for each to haue taken himselfe to his armour; to runne to God by instant supplication, and stood vp in the breach, and for euery one to haue learned to watch and pray? And must not our

present necessity of Prayer, but thinke me ouer feerfull.

case since be farre more desperate, wee hauing receiued thus our third most terrible admonition, together with so many mercies still heaped vpon vs? Let vs but think what we haue done since that time, to secure vs from the finall execution of his vengeance. Haue we not most fearefully increased the transgressions, going still many degrees backwards, running from the Lord, and sunke deeper in our rebellio, in stead of turning to him, according to our oft promises and his infinite mercy? Besides our impudecy in sinning; & our eating vp one another in euery corner and each degree racking all things to the vttermost farthing, and all commoly to maintaine pride and al excesse. countenancing the lewdest in euery place, disgracing and treading vpon the vpright, that hee that abstaines from euill maketh himselfe a prey. Let but the commonnes of that one direfull and threatning sinne of quaffing beare witnes, that sinne condemned by the heathen, in Assuerus Court, in their greatest pompe and excesse that euer we reade of, and registred in Gods booke for that cause. Although we cannot imagine that euer it was practiced in halfe so odious

Hest 1.8.

odious a manner, as it is ordinarily with vs euery where, in scorning the Lord to his face, and sacrificing to Sathan. Our cloakes of ciuility will proue but Adams fig leaues. Inquire of your owne hearts whether this bee not the generall verdict of all whom GOD hath touched, or who retaine any of their ancient feeling; yea, whether the very blinde may not grope it; that there was neuer such a declining to all loosenesse, open profanenesse, and euen Atheisme, heard or read of in any age, where the Gospell was professed, nor that sinne was practiced with so high a hand. And then answere plainely, whether the Lord may not iustly get himselfe glory of vs, in the declaration of his iustice, and the power of his wrath against our sinnes; seeing the riches of his mercies in sparing and deliuering vs, haue made vs so farre to exceed, as to denie the tokens of his wrath, and despise him to the face; scorning and hating nothing so much as a holy care to serue him according to his will. Or what followes amongst men (euen the most equall and merciful) after the third admonition at most, but the due exe-

tion and finall expulsion? And whether we haue not iust cause to feare and seeke to pacifie his wrath: Yea whether hee may not most righteously cause euen vs his owne childrē to cry in feeling the miseries, which haue not cryed out in seeing the abhominations, and seeking to pacifie him. And also whether he may not iustly pluck the worlá from vs, which hath so bewitched and plucked vs from him. And to conclude, whether it be not much better that we each awake and meete him in time with intreaty of peace, because he is so mercifull, then to be awaked of him and cry day and night (as his people in captiuitie) when it is too late, and he will shew no more mercy vntill his worke be accomplished vpon vs. Thus hauing presumed in this second part also, to testifie my heart and my earnest desire of a heauenly vnion, and all happinesse to Gods Church, and this our Nation, I take my leaue: with my instant prayers, that al Gods seruants may haue their eyes open, to see the necessity of this worke aboue all other, and their hearts prepared to set themselues forthwith hercunto: which hath made mee the longer in perswading vnto it. The whole

whole successe I leaue to his heauenly Maiestie (whose this worke is, and who hath long called vs all vnto the practice of it, looking and wondring that so few haue come to helpe in it) whose arme alone hath helped vs hitherto, and will for euer, if vvee can but onely cry vnto him as wee ought.

Esa.63 5.
Ezek.22,30.
Iudg.5.23.

Three principall points to be first learned and felt of euery poore Christian, that intends *to helpe in this worke of Prayer.*

The summe wherof being in our *hearts, will be a continuall sparre* and preparatiue to Prayer, and as the life and soule thereof.

1 *The necessitie of Prayer.*
2 *The special properties of thē that can pray.*
3 *The power of Prayer rightly performed.*

THE NECESSITIE OF PRAYER.

WIthout this constant practice wee can neuer giue God his due glory, which is the maine end, both of our creation, redemption, and of all his

1 Without this wee cannot giue the Lord his due glory.

his mercies, yea of our whole life; for hereby we acknowledge that wee haue receiued & seeke all good things onely from him: That wee depend on him and giue all glory to him alone.

2 We can neuer come to any assurance that we are in the fauour of God, or his children, before wee make conscience to practice this duty daily: for the spirit of prayer (which makes vs to pray with sighes and grones) is the earnest and seale of our adoption: and is giuen vnto vs so soone as euer Christ is made ours by faith: and therefore in the meane time wee stand in state of damnation, and are theeues and vsurpers of that which we haue.

2 We can neither bee assured that wee are Gods children, nor that wee haue right to any creature. Rom. 8, 15, 16. Gal. 4. 6.

3 We can haue no comfort that the things which we enioy shall be to our saluation: but to increase and seale vp our condemnation, seeing they are onely sanctified by the Word & prayer, and for that we receiue them without giuing the Lord his due glory.

3 All things worke to our damnation without prayer. 1 Tim. 4, 5, Pro. 16. 4.

4 Wee cannot looke to obtaine any one thing as a blessing, of all those things which our Sauiour hath taught vs

4 Wee cannot looke to obtaine any thing as a blessing,

vs to pray for: nor to turne away any one euill but by prayer: for God hath ordained this to bee the onely hand heerunto, ſaying, *Aſke and ye ſhall haue.*

nor to turne away any euill.

Mat.7.7 Iam.1.5.6.

5 Seeing euery worldling can ſpeake to his friend for worldly things, and euery childe can and vſeth to runne to his louing Father, making his mone & requeſt for whatſoeuer he would haue, how can wee imagine, that God is our heauenly and tender Father, or we any thing but meerely earth-wormes and worldlings, vntill we vſe to runne vnto him daily to begge of him heauenlie things, which we continually & principally ſtand in need of?

5 We are elſe but meere worldlings, feeling no want, nor able to ſpeake of any thing elſe Rom.8.5.

6 If wee will bee ſaued, wee muſt pray, ſeeing our Lord and Sauiour, (who will ſaue onely thoſe that obey him, and deſtroy all the reſt) hath ſo oft charged vs to pray & that cõtinually, as the importunate widow: teaching vs alſo ſo plainly how to pray, leading vs by the hand if we will be guided by him, & made vs ſuch gracious promiſes if we wil pray: and contrarily deſcribing

6 Otherwiſe we cannot be ſaued.

Luke 18.1. Math.6.9.

Psam.14.4. Iere.10.25.

bing the accursed Atheists to be such as call not vpon his Name.

7 The Lord cals vs all to step into the breach with *Moses*. Ezek.22.30.

7 Lastly, the Lord our mercifull God, at this time especially calls vs all that are in any fauor with his Maiestie, to steppe vp into the breach to stay his hand for beeing auenged for the generall ouerflow of iniquitie in all estates. Concerning which all naturall men could say long agoe, that GOD must needes bring some terrible plague vpon our nation, without speedy repentance: which indeed he had done sundry times since, (*but thrice aboue all other, neuer to be forgotten) had not his hand been wonderfully staied: we notwithstanding, in stead of repenting, hauing growne much worse in euerie kinde of iniquitie, beeing now become not onely secure, but also hardned in all our euill courses, to make but a sport of sinne, and a scorne of all those who make any conscience to walke in the waies of the Lord: Whereby our sin must needs be increased to the vttermost. And much more considering the Lords most miraculous deliueran-

* At the intended inuasion. The death of Queene *Elizabeth*. The gunnepowder plot.

ces

ces of vs, his continuall threatnings and admonitions by his seruants proclaming his wrath; warnings from heauen and earth; a continued pestilence for so many yeeres together, visiting euery corner of our Land; the raging of the windes and waters, to such a terrour & desolation; the sword set to our very hearts; the graue prepared for vs by our very enemies; yet wee deliuered, and sundry of them throwne in as our ransome.

Now after all this, and that in the cleere light of the Gospell, with innumerable mercies besides, and sundry promises of our amendment, we waxing still worse and worse, & now without all hope and recouerie, how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left vs but onely the instant prayers of Gods faithful seruants, either to stay his hand still, or to secure vs to be hid in the euill day? If all this cannot awake vs, yet this one thing well considered, will vndoubtedlie rouze vs, as the certaineſt euidence of vengeance appro-

Read with reuerence the Prophet Ieremy, with the rest who liued hard before the captiuity, euen in *Iosiahs* daies, & compare times with times, & it wil make vs cry instantly to God day and night.

approaching, that those enemies by whom he hath so oft threatned vs to auenge his quarrell, and whom wee all knowe by long experience to thirst most greedily after our bloud, are againe increased in number, pride and malice, after the time that wee had thought them vtterly quashed for euer rising, or once daring to shew their faces againe. So that wee knowing their holy Father, their bloudy positions, *Machiauellian* plots, and practices of their cursed religion in all countries, must needes see our selues in imminent danger of vtter destruction euery houre, more then that mighty arme shall still protect vs, which we know to be iustly stretched out against vs for our sinnes; and the power of prayer which hitherto hath staid it, to be fearfully abated.

THE

The ſpeciall properties of them that can pray: euidentlie grounded vpon the Lords Prayer.

AS *Iosuah* told the people, that they could not ſerue the Lord; ſo euery one cannot pray. The blind man could ſay, We know that God heareth not ſinners; but if any man be a worſhipper of God, and doth his will, him heareth he. According to that of *Salomon*: He that turneth away his eare from hearing the Law, euen his prayer ſhall bee abhominable. And *Dauid* ſaith: If I regard wickedneſſe in my heart, the Lord will not heare mee. But (ſaith he) the eye of the Lord is vpon the righteous, and his eare is open vnto their cry. Thoſe therefore that will pray with power and

Euery one cannot pray. Iosu.24.16.

Iohn 9.31.

Prou.28.9.

Psal.66.18.

Psal.34.15.

and aſſurance, muſt bee qualified with all theſe graces : at leaſt ſtriuing after them.

1 We muſt bee children of childlike affections toward our heauenly Father, & able to call him Father. Rom.8.15.

1 Wee muſt bee the children of God, borne anew by his word and ſpirit, hauing ſome aſſurance of his fauour, and a deſire to grow therein; carrying alwaies childlike affections to his Maieſtie. For wee muſt come to him as to our deare Father, and be able by the ſpirit of adoption to call him *Abba*, oh Father.

2 We muſt come in faith, onely in Chriſt, & in a true ſenſe of our own vnworthineſſe.

2 Wee muſt euer come vnto our Father only through his beloued Son, by whom wee are reconciled, made his children, and kept in his fauour: And withall in a true ſenſe of our vnworthineſſe to be called his children, or to make any requeſt vnto him. And ſo we muſt make our petitions onelie in the name of this our Lord and Sauiour, in whom alone our Father is well pleaſed: begging in faith, that is, in full aſſurance to be heard for Chriſts merit, in whatſoeuer wee requeſt of our tender Father.

3 We muſt come in all humilitie before

3

before his heauenly Maieſtie, remembring we are but duſt and aſhes; yet full of heauenly affections; able in ſome meaſure to lift vp our hearts vnto him, and to be onely conuerſant with him in the heauens for the time of prayer principally; hauing all our thoughts ſeparated from the earth, and all earthly cogitations: becauſe wee ſpeake to our Father which is in heauen.

In all humility, as beeing but duſt and aſhes, yet with our harts lift vp to heauen.

4 Wee muſt bee brethren of brotherly and tender hearts towards all the children of our heauenly Father, that is, towards all thoſe who ſoundlie profeſſe the Goſpell of Chriſt in word & conuerſation. Becauſe our heauenly Father will haue vs hereby both to declare and increaſe our loue; praying all one for another, and in the name of all, as deare brethren, and feeling members: crying earneſtly for all, *Our Father*.

4 Wee muſt bee brethren tenderly affected towards al the children of our heauenly Father.

5 Wee muſt bee ſuch as are zealous for the glory of our heauenly Father, deſirous both to behold his glorie, ſhining brightly in all his workes, and chiefly in his heauenly word: And ſuch

5 Zealous of our Fathers glory aboue all things in the world.

ſuch as labour to drawe all others to a like reuerend admiration thereof: making this the end of all our indeauours that our heauenly Father may bee honoured: and caſting all our thoughts which way wee may gaine him any glory: Such as are more afraid of diſhonouring him any way, or offending him euen in our thoughts, then any euil that can befal vs in the world: and ſuch as vſe to mourn for al the diſhonours done vnto his heauenly Maieſtie, that we may euer both truly begin & end our praiers with this feruent deſire: That his great name may be glorified, becauſe all Kingdome, power & glory are onely his for euer.

6 Seeking firſt the kingdome of heauen, & the righteouſneſs thereof.

6 Such as firſt ſeeke his Kingdome and the righteouſneſſe of it; that is, the inlargement of the Church wherein Chriſt raignes and is magnified, and ſe the ſpreading of his true religion, and of all the meanes belonging to the conuerſion & ſauing of his elect, with the vtter ouerthrow of all falſe religion and vngodlineſſe, whereby Satan and Antichriſt doe raigne, vſing all diligence

gence for ſauing our ſelues and others. And alſo ſuch as long and waite for the comming of our Lord and Sauiour Ieſus Chriſt. Otherwiſe, how can wee pray in trueth, Let thy Kingdome come?

7 Wee muſt bee of an holy conuerſation, as the loyall ſubiects of this Kingdome, ſtriuing to know the will of our heauenly Father, in all things which concerne vs: ſuch as make conſcience of euery tittle of his worde, as *Noah* and *Moſes*: who in all things as the Lord bad them, ſo did they: able to ſay as *Dauid*, *I am heere Lord to doe thy vvill*, I am deſirous to doe it as cheerefully as the Angels in heauen: Such as are ready with *Abraham* to leaue all at the Lords commandement, and offer vp whatſoeuer is deareſt vnto vs in the world; and to receiue any tryall with patience and thankfulneſſe. And with *Faul*, not only ready to be bound but to die at Ieruſalem for the name of Ieſus. Or elſe we can neuer pray in ſinceritie, Thy will be done in earth as it is in heauen.

7 Making conſcience of euery tittle of the will and word of the Lord.

8 Labouring to deped wholly on the Lords prouidence and protection.

8 Such also as labour to depend wholly vpon the Lords fatherly prouidence, and watchfull protection, for this life, and all the comforts of it: in a feeling of our owne naturall frailtie; that if he but take away our breath wee are gone, and cannot of our selues continue owne minute. And withall, such as haue some sense, that wee are neither woorthy of, nor able of our selues to get the lest crumme of bread, much lesse to cause it to doe vs any good; and therefore such as vse to beg it euery day from our heauēly Father, and that as well for the poore as for our selues, beeing liuely touched with their miseries. Such as are desirous to imploy that which hee bestowes vpon vs, to his glory and the good of his children; labouring (as *Iacob* and *Paul*) if wee haue but bread to be therewith content. Such as neither trust in the abundance of meanes, nor faint in the want of them; but onely vse all meanes appointed to serue his diuine and fatherly prouidence, casting all the care for the successe vpon him alone, being assured

assured that he cannot faile vs, so farre as may stand with his owne glory and the good of vs his people. Without this we can neuer pray aright, Giue vs this day our daily bread.

9 Wee must be such as vse to trauell vnder the burthen of our sinnes, especially our presumptuous and scandalous sinnes; in the sense both of the multitude and haynousnesse of them, and also our misery by them, vntil wee be thorowly washed from them in the blood of Iesus Christ; as hauing no other means of deliuery or satisfaction. And such as feele with *Paul* the corruption of our nature, and our daily infirmities to be as a death vnto vs, & hereupon vse to cry instantly in the eares of the Lord: Forgiue vs our trespasses; neuer giuing him ouer vntill wee obtaine this assurance.

9 Trauelling vnder the burthen of our sinnes.

10 Wee must bee voyde of malice; and such as vse to pray for our very enemies: and are ready to doe them any kindnesse, whereby to gaine them to Christ, or leaue them more without excuse. Because then wee haue this al-

10 Void of malice, vsing to pray for our enemies.

surance to bee forgiuen, and not else; neither can wee say in truth, Forgiue vs our trespasses, as wee forgiue them that trespasse againg vs: but pray for a curse vpon our selues.

11 Fearing alwaies, and watching left we should fall into temptation, so suspecting all our waies,

11 Wee must bee such as desire to haue a continuall sense of the danger wee stand in, of falling into some sinne euery houre, to the dishonour of our heauenly Father, and to the prouoking of his displeasure, with innumerable euils following thereupon, through the deadly malice and subtiltie of Sathan, who hath the aduantage of our corrupt nature, & all things in the world to beguile vs; fearing alwayes left for our sinnes the Lord should leaue vs into his hand: and thereupon such as are carefull to keepe our ranks, and the watch of the Lord, that we may continually pray in feeling, Leade vs not into temptation, but deliuer vs from euill.

12 Acknowledging euer his soueraignty, and how he disposeth all for his

12 Such as striue to carry alwayes a reuerent and thankfull acknowledgement of his absolute Kingdome, power and soueraigntie ouer all creatures, that

that he ouerrules both the rage of men and diuels; and all other things in heauen & earth, disposing all to his owne glory and the saluation of his obedient Subiects and children; that we way bee euer able to sound forth with thankfulnesse, For thine is the Kingdome, power and glory for euer and euer.

owne glory & the good of his elect.

13 Lastly, wee must be such true beleeuers, as (beeing assured that hee will grant all that we begge, as shall be most for his owne glory, & the greatest good of his elect) do rest our selues wholly vpon his fatherly loue in Christ, being able in thankefulnesse euer to say:

Amen, Lord let it be so, as wee doe assure our hearts it shall bee.

13 Able in true faith with thankfulnesse to say Amen.

THE POWER OF TRVE PRAYER.

1 To giue vs assurance of Gods fauour. Rom.10.12. Rom.8.15.16. 26. 2 Cor.1.22.

WHen wee are such sound Christians, and vse to pray in this manner, we shall haue a certaine assurãce that we are Gods children, and in his fauour, and such as shall be saued vndoubtedly. For this is the Lords seale, and the earnest of our inheritance.

2 To haue all things sanctified vnto vs.

2 We shall haue a comfortable and sanctified vse of all things wee enioy. 1.*Tim* 4.5.

3 To obtaine whatsoeuer we so pray for.

3 Wee shall bee sure to obtaine whatsoeuer hee hath taught vs to pray for: so farre as shall be for his owne glory and our good. For the very forme of praier containes a most gracious promise

promiſe, that ſo asking wee ſhall obtaine : otherwiſe our Sauiour would neuer haue taught vs to pray ſo, aſſuring vs that if we aske in faith we ſhall haue, and that according to our faith it ſhall be done vnto vs.

4 The feruent prayers of a few of vs, beeing ſuch as are deſcribed, ſhall doe more for turning away any iudgement from the Church ; for diſcouering and ouerthrowing the deepeſt plots of Gods enemies, or for procuring any bleſſing to our Land, then many of our valianteſt ſouldiers and wiſeſt polititians can : or then many thouſand of our enemies , and hundred thouſands of the wicked ioyning with them in prouoking the Lord by their ſinnes can doe to bring a iudgement vpon vs. For we know how many tymes that one *Moſes* ſtayed the Lords hand, that he could not deſtroy his people : and alſo that *Eliah* was the chariots and horſemen of *Iſrael*, yet were they men ſubiect to like paſſions that we are. Our God is ſtill the ſame, of infinite compaſſion : and therefore looke

4 For the turning away any iudgment from our land or procuring any bleſſing.

looke what Gods ſeruants haue beene formerly able to doe by their praiers, the ſame ſhall wee doe ſtill, ſo farre as ſhall be neceſſarie, if we ſtriue to walke in their ſteps. So that we haue no cauſe to feare, ſith one of them alone could ſo farre preuaile with the Lord, but that many of vs ioyning as an army to compaſſe the Lord about with our prayers and teares, may much more ouercome his heauenly Maieſty, if our hearts and hands be ſteady with *Moſes*. And ſo much the more, for that hee hath ſhewed ſuch tokens of his compaſſion and loue towardes his choſen flocke amongſt vs, as neuer in any age more. But aboue all, for that hee now calleth vs to ſtand vp in the breach againſt the enemie. Now that (beſides the Angell of the Lord ſtill deſtroying, and the dearth grieuouſly increaſing) the bloody enemie doth beginne to breake out into ſuch intolerable inſolency, not onely with *Goliah* to rayle vpon the Hoſt of the liuing God; but alſo with proud *Senacherib* and *Rabſhakey* to reuile the anoynted of the Lord, ſeeking

1 Sam. 17. 36.

Eſa. 37. 3. 4.

ſeeking thereby to weaken the hands, and to alienate the hearts of all Gods people from him : Let vs all at length ſet to this worke. Thoſe whom the Lord hath fitted to vſe the penne, hee calls them now to vſe it: the reſt of vs hee calls to our weapons, to prayers and teares. He expects now all his ſeruants euery one to hold vp our hands againſt their blaſphemies, and to mooue his Maieſtie in compaſſion to pardon vs,& for his owne glorie now to take our parts, and to maintaine his owne cauſe and quarrell againſt the proud enemie. And that wee ſhould doe this the more confidently, hee hath aſſured vs by ſo long and ſo happy experience, that the innocent ſhall deliuer the Iland: and hath ſhewed vs that faſting and praying vanquiſheth the very diuils, and therefore it will confound and bring to nothing the deepeſt and moſt helliſh ſtratagems. And yet more alſo, for that hee hath manifeſted himſelfe as plainely to accept our publique prayer and faſting, as he did to *Iehoſaphat* praying againſt the Ammo-

Iob.22.17.

Mat.17.20.21.

1 Chr.20.3. 16.17.20.21. 22.&c.

Ammonites and Moabites: and alſo our ſecret cries, to ouerthrow the bloody Conſpirators, as euer he did in the dayes of *Heſter* ageinſt wicked *Haman*. Therefore let vs all that feare the Lord, moſt cheerefully each incourage others to this dutie, ſo confirming the weake hands and weary knees; each humble our ſelues in ſecret, and with holy *Hezekiah* and *Eſay* ſtretch out our hands, and ſpread their blaſphemies before his glorious Maieſtie. For then although the Lords decree ſhould bee gone forth againſt vs for all our exceeding prouocations, and that he would not ſpare the whole Land at our prayers, (whereof notwithſtanding wee may haue ſtrong hope to the contrary for their intolerable pride and blaſphemies, eſpecially if wee can but finde our hearts feruently ſet to this duty of prayer) yet we ſhall each of vs thus ſeeking the Lord, ſaue our owne ſoules, & the Lord will be vnto vs as a ſanctuarie. Whereas otherwiſe, if ſuch a iudgment come vpon vs, as hath beene ſo often almoſt fully executed (which the Lord

Deut. 20. 6. 3. 4. Hebr. 12. 12.

Eſa. 37. 14. 15. 16. 17. &c.

Ezek. 14. 14 Zeph. 2, 3. Eſa 8. 14.

Lord in mercy ſtill ſaue vs from,) wee are euery one acceſſary to it, who haue not ſought in time to turne it away: wee are alſo accurſed with *Meroz*, because wee came not to helpe the Lord againſt the mightie. And ſo ſhall wee finde nothing but feare & an euill conſcience to chaſe vs. But on the contrarie, wee ſhall be ſtrong and couragious as Lions whatſoeuer come to paſſe: knowing that euen in the middeſt of the fire there hee wil be with vs, that the flame ſhal not ſo much as kindle on vs; & alſo in the flouds, that they ſhall not come neere vs, more then hee will

Iudg. 5. 23.

Pro. 28. 1.

Eſa. 43, 1, 2, 3.

diſpoſe for his owne exceeding glory, and our endleſſe comfort.

A MOST HEAuenly and ſure Rule according to the vvhole Lords *Prayer in order: vvhereby vvee may grow to ſtrong aſſurance and much power in prayer.*

(.·.)

LIue alwaies as an obedient childe in the eye of thy heauenly Father. Be humbled in the reuerence of his moſt holy & glorious Maieſtie, & in the ſenſe of thine owne vileneſſe & vnworthineſſe to be called his child: longing vntill he take thee vnto himſelfe into the heauens. Studie, what way thou maiſt [a] honour him moſt in the meane time: and that firſt by yeelding all obedience to the lawes of his kingdome, and gaining more thereunto. Attend continually what his diuine wil

[a] Let the deſire of the two firſt petitions be euer in thy hart, and beg al otherthings for them only as beeing the end of all; thē ſhalt thou be each way moſt bleſſed, and aske what thou wilt, ſo, & thou ſhalt receiue it.

will and pleasure is concerning thee, chiefly in thy particular calling, & the charge cõmitted vnto thee. Then thou shalt surely finde him God al-sufficient vnto thee. Thou shalt se him more tender ouer thee then euer was father or mother, performing vnto thee all his promises according to al thy petitions, for this and for the better life: and sealing vnto thee a plentifull assurance of the free pardon of all thy sinnes in the bloud of his Sonne Iesus Christ: and that hee will saue thee from the tempter, and all euill, that they shall not hurt thee. That thou shalt be able with all ioy and thankfulnesse to acknowledge vpon happy experience his absolute Kingdome and power, and so to sound forth vnto him continually with all his holy Angels, all glory, praise and dominion, resting thy selfe most fullie satisfied in his onely loue and fauour for euer and euer.

THE

7

The summe of all in other words, most plainely for the vnderstanding of the simple.

BSerue diligently the watch of the Lord; Endeuour to grow daily in the practice of euery commandement, and faith in all his promises. Keepe withall in thy heart a Catalogue or short sum of thine own chiefe sinnes, wants and infirmities, together with the main sins & wãts of the land, and the tokens of the Lords wrath due thereunto, which thou hast gathered by wise obseruation according to the rule of the Watch. Sette also before thee the infiniteneſſe of the Lords loue and compassion towards his, with his speciall fauours towards thy selfe, and then pray feruently in faith to the heauenly Father, looking stedfastlie at

Iesus

Iesus Christ thy Sauiour: crying onely in zeale for his glory and Kingdome; and thou shalt bee able to pearce the heauens, to preuaile with GOD as *Iacob*: and much more with men: and finde by happy experience the truth of that promise, that Before thou calleſt, God will answere: And whileſt thou speakeſt, he will heare.

Most shortly.

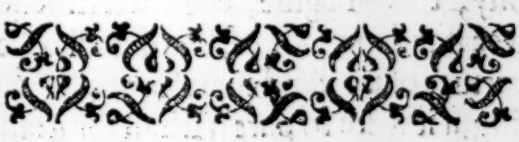
WAlke in the way of life, hauing thine eye at thy tender Father: Pray according to the heauenly pattern giuen thee by thy Saiour, & thou shalt be able to say as *David*: When I cry, mine enemies shall be turned backe, this I know, for GOD is with me. For be yee sure that the Lord hath chosen to himselfe a godlie man: the Lord wil hear whē I cal vpón him.

Psalm. 56. 9.

Psalm. 4. 3.

Aboue all: Pray, Hallowed by thy Name, Let thy kingdom come: watch, pray, and belieue, and thou shalt see it. *Mat.* 6. 33. *Psal.* 105. 34. *Mat.* 21. 22.

Short



Short Directions to guide Poore Christians how to vse the praiers following, to learne *by them to pray of themselues.*

TO resolue to get the properties of him that can pray, that is, to learne first of our Sauiour how to watch: for neuer to thinke of learning how to pray, vntill this time our prayer is turned into sinne.

1 To learne to watch.

2 To settle in the heart a true, constant, and lawfull apprehension of the Maiestie of God, which must euer bee before the eyes of our mindes, and how to come vnto him in Christ.

2 In prayer to haue a reuerend apprehension of Godsmaiestie, looking to him in Christ.

3 To esteeme of this gift of prayer as the treasure hid, more worth than all gold: for that, what no gold can

3 To esteeme this gifs abou all gold.

He that esteemeth not thus of it, can neuer looke for it.

buy, this will giue, euen whatsoeuer wee stand in neede of, besides all other vertues of it: And therefore to be willing, if it were to part with all for it: and much more to resolue to bestow some paines euery day for the attaining of it vntil we haue surely made it our own.

4 To vse daily the shortest forme, to get the heads.

4 To vse daily, first, the shortest forme of the Lords Praier expounded; which is set first, and so as it is in the booke, to get all the heads of Prayer thereby: To practice this vntill wee haue learned it, and can begin to pray of our selues. This once gotten, all the hardnesse is past. It may be gotten in a very short space, where there is a willing minde.

5 To looke vpon the thing to be asked, marke how it is asked, try how we could aske it our selues.

5 In learning to pray of our selues, to looke first vpon the head or thing to be asked: and then to marke how it is begged in the prayers ouer against it: After to lay our hand vpon the praiers & looke onely vpon the thing to bee asked, & try how wee could aske it our selues; labouring euer to haue a feeling of the need we stand in of it, and of our own vnworthines of it, & danger without it.

6 If

6 If wee haue in our minde the thing to be asked, and a feeling of our need of it; our happineſſe in enioying it; our miſery without it, and our vnworthineſſe of it: then looking at the Lord in his Sonne, deſirous to begge it of him, onely in the name of Ieſus Chriſt, and for his merit: hee will giue words to vtter our minde.

6 If we haue the thing to be begged in our hearts; the Lord will giue words.

7 To learne the heads in order, marking how many things are begged in the preparatiue to prayer; how many in each petition, how many in the concluſion; ſo to be able of a ſudden to turne to any of them to bee helped by them. And to labour moſt in thoſe wherein we moſt finde our vnabilitie, and alſo our owne neceſsity, with the neceſsity of the Church of God.

7 To learne in order;

To labour moſt where it doth moſt concerne vs.

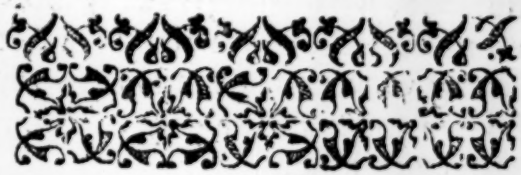
Summe of all:

1 Watch.
2 Apprehend & adore.
3 Valew.
4 Vſe the ſhort forme.
5 Learne each day ſomething.
6 Feele and beleeue.
7 Try.

Triall in two or three requests will assure you, and incourage you to all. The labour short, benefit inualuable. Marke the head; meditate the prayer against it: Try.

A generall direction for all prayer, to make vs cry to God in Christ.

IN all our prayers let vs looke first at the Lord and his holinesse, & what holinesse he requireth in vs: and then let vs looke to our selues, our owne contraie vilenesse, with our vnworthinesse of that which wee begge, and also our danger and necessity: This will enable vs to cry instantly in Christ.



A most short forme of Prayer, according to the patterne of the Lords Prayer, containing all the *chiefe heads of Prayer*; *to be first learned* and vsed of weaker Christians, which are desirous to learne to Pray of themselues *according to the direction* giuen: which once gotten, the rest will be easie.

OVR Father, &c.) Oh most holy God, wee sinfull dust and ashes, dare not of our selues lift vp our eies to heauen; yet in thy Sonne our Sauiour we come boldely to the throne of thy grace. Wee giue thee thankes for our happy estate, through him that thou hast made vs thy children in him, when we were children of wrath and thine enemies. Confirme in vs this

assurance, by framing vs daily more and more to the image of thy Son; & making vs to increase in loue to thy children, and in all heauenly affections and conuersation.

Hallowed be, &c.] Grant vs (Oh Father) to hallow thy great Name, by seeking thy glory in all things. Make vs able to behold and set forth thy glory shining in all thy workes. Teach vs which way we may most honour thee whilest wee remaine heere, and to set our hearts wholly thereunto. Cause vs to magnifie thy power and mercy in sauing vs, & in confounding the plots of thine and our enemies. Keepe vs from taking any part of thy glory to our selues: Let vs account it our greatest honour to honour thee, and our greatest dishonour in dishonouring thee any way. Giue vs the zeale of *Lot* for all the dishonours done to thee. Vouchsafe vs true Christian boldnesse euer to acknowledge thee, and to auouch euery part of thy truth, that we may be acknowledged of thee before all men and Angels.

Thy

Thy Kingdome come.) Aduance thy glory, by the comming of thy Kingdome, in giuing a free course to thy Gospell: Make it powerfull in all places, to gather and saue thine elect, and to destroy the Kingdome of Sathan. Raise vp Kings and Queenes for nursing Fathers & Mothers to thy poore children. Let them account this and the holding vp of the Scepter of thy Sonne to bee their chiefest dignitie. Vouchsafe all Magistrates the same hearts. Giue Pastors to thy Church furnished with gifts to gather and feed thy little flocke. Awaken all the vnconscionable; that they may remember their account. Cast out Antichrist with all that belongeth vnto him; and deface all the prints of his bloody Idolatry. Grãt a holy vnity in thy Church and that wee may all buy the peace thereof at any rate. Put a tender care into our hearts to saue others, chiefly our charges and friends. Make vs to know our happinesse in being thy subiects: To increase in our loyall obedience: To hie fast towards thy Kingdome

dome of glory; being euer afraide of backesliding. Lord increase our faith, whereby wee liue, ouercome, enter into our rest: thus to waite for the eternall crowne.

Thy will be done.) And in the meane time strengthen vs to shew our childe-like affections and zeale, in seeking to doe thy heauenly will as the Angels. Accept our weake desire. Let it be our delight to inquire thy good pleasure: and our meate and drinke to doe the same, as thou shalt in mercie make it knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach vs the meaning of thy roddes, to amend by each correction: to see thy fatherly loue in them, & to looke for the happy issue & quiet fruit of them. Let vs not suffer as euill doers. Assist vs to take vp all crosses for thy name cheerefully, & beare them ioifully, looking at our Sauiour. Keepe vs from doing any thing against thy reuealed will: or of imagining that thou needest our sinne to maintaine thy glory. That wee may euer say in trueth: Thy will bee

done

done in earth as it is in heauen.

Giue vs this day, &c.) To this end vouchſafe vs all the comforts of this life, ſo farre as ſhall be good. Let vs ſee thy fatherlie prouidence. Direct vs to the right meanes to ſerue the ſame. Inable vs to commit our ſelues wholly to thy protectiō. Make vs to ſee our frailtie: our vnabilitie to get one crum of bread, or ſo much as to ſee, or to vſe the meanes for the ſame of our ſelues. Humble vs in our vnworthineſſe of bread, & for that without Chriſt we are vſurpers of it: Increaſe our aſſurāce of our title in him. Bleſſe thy good creatures, & all meanes vnto vs. Remoone thy curſes. Grant them ſtrēgth to nouriſh vs. Make vs cōtent with our eſtate: to ſee thy prouidēce in bread alone: to be able to caſt our ſelues on thee without ſtaggering, whē all means faile. To be afraid of carking cares & impatiēce. Guide vs to vſe all the meanes, and to leaue the bleſſing to thee. Grant vs a holy vſe of our riches and of all our temporall bleſſings: to imploy them onely to thy glory, and to the good of

thy

thy people. Vouchsaie vs bowels of compassion towards the poore: therein to shew our homage to thy Maiesty, and loue to thy Son in his members; so to waite for the ioyfull sentence, Come yee blessed of my Father.

Forgiue vs our trespasses.) And because our sinnes hinder these good things from vs, Lord pardon our sins. Teach vs that beeing forgiuen wee are blessed. Open our eyes to see the hainousnesse of sin, in the feareful punishments of the Angels, *Adam*, the old world, Sodome, thy dearest children, *Moses*, *Dauid*, our Sauiour himselfe. Giue vs some sense of the innumerable euills following our sinnes without speedy repẽtance; especially how they depriue vs of the assurance of thy fauour, and the benefits thereof. Vouchsafe vs some sight how our sinnes are increased, beeing committed contrarie to so many mercies daily bestowed vp on vs. Giue vs some view of the multitude of them, seeing they are euerie transgression of thy word, and each want of that holinesse that was in

Adam:

Adam: and worke in vs faith in Christ Iesus. Humble vs in the feeling of our daily corruptions and wants, chiefly of our most grieuous sinnes. Make vs to mourne in the sense of them, & to be euer washing in the bloud of thy Son. Cause vs to grow in assurance of forgiuenesse, by increase in true repentance and faith. Strengthen vs to bee euer trying and iudging our selues. Keepe vs from al desire of reuenge. Inable vs to seeke the saluation of all men; the reconciling of priuate enemies by all kind of duties, so to get most strong assurãce of a ful remission.

Leade vs not into temptation) And seeing Sathan seekes euer by new sins to strippe vs of all this happinesse; saue vs from temptation; shew vs our danger in the multitude, power and subtleties of our ghostlie enemies. Make vs to see and bee afraid of their baites: to looke for their threatnings: to knowe the vilenesse of our natures running after Sathans allurements, and conspiring with him to our own perditiõ. Let vs see our perill of being left into

his

his hands for our ſecuritie. Cauſe vs to remember how hee ſheweth onelie the faire ſide of ſinne, & chuſeth the fitteſt inſtruments. Make vs alſo to thinke of the miſeries that follow after ſinne, chiefely the wound of conſciēce. That of all other thou wilt ſurely make thy children feele the ſmart of ſin. To remember the deadly malice of the enemie againſt thy beſt ſeruants; how few of them haue eſcaped to the end without ſome grieuous wounds. Acquaint vs with our weakneſſe. Teach vs to watch & pray, hauing on the compleat armor; ſo to ſtand faſt in the euill day, and to preſerue our ſelues vntill the conqueſt be gotten, & we crowned.

For thine is the kingdome, &c.) Wee haue bene bold to beg all theſe of thee (oh gracious Father) becauſe wee acknowledge all kingdome, power, and glory to bee onely thine: aud for that we haue receiued the beginnings of all theſe, and doe expect all further good onely from thee, aboue all that we can aske: Seeing thou ruleſt all things to thine owne glory, & the greateſt good of

of thy children, and for that thou haſt aſſured vs, that thus begging wee ſhall receiue. That wee may ſet forth thy glory, power and kingdom. Whereunto we bind onr ſelues, and to liue as thy ſubiects. And thus returne vnto thy diuine Maieſtie all thanks and praiſe through Ieſus Chriſt, ſaying Amen.

Euen ſo Lord Ieſus.

Another

Another forme of the ſarae Prayer ſom-what more large: with the heads of the Prayer ſette in the margent againſt euery Petition; for the further helpe of them, who are deſirous to learne to pray.

(.·.)

VR Father vvhich art in heauen.) Oh moſt holie and glorious God, wee that are but duſt & aſhes, and poore wormes crawling in ſin, dare not once of our ſelues lift vp our eies to heauen: 2. yet ſeeing thou haſt graciouſly giuē vs thy Sonto be our Sauior & Mediator at thy right hand, and haſt made vs thy children through him, when we were thine enemies; & biddē vs alſo to com boldly to thee

1. How to come in humilitie, becauſe of Gods glory and our vileneſſe.

2. Yet boldly through our Sauiour.

thee by that thy blessed Son, assuring vs that thou wilt grant whatsoeuer we aske in his name; oh Father, we come vnto thee onely in and by him. 3. Wee thanke thee for this our happy estate thorow him. 4. We pray thee to confirme in vs daily this our assurance, by making vs continually more like vnto thy deare Son in all loue and obediēce to thy Maiestie, & in delighting in thy presence, that wee may say euer in our hearts, *Abba* Father.

3. Giuing thanks for our happinesse in Christ.

4. To pray to be confirmed in our assurance.

5 Increase our loue to thy children; and that alwaies more & more, as they more excell in vertue. Make vs to pray for them as for our selues, to delight in them onely, looking vpon their good things, bearing with their weaknesses, auoiding all vnbrotherlie censuring. Let our brotherly loue shine before al the world; and let it be so sincere, that Sathan by all his policie may neuer diuide vs. 6. Lift vp our hearts to the heauens: Make our conuersation heauenly, that all may see whence and whose wee are, and whither wee are hying.

5. To increase in loue towards Gods children.

6. In all heauenly affections and conuersation.

The

The first Petition.

HAllowed be thy name.) 1. Kindle the zeale of thy glory in our hearts. Make vs able to seeke thy honour in all things. 2. Open our eies to behold thy glory shining in all thy workes, and open our mouthes to shew foorth thy praise. 3. Make vs to see which way each of vs may doe thee the most honour whilest we are heere. Let this bee our daily study.

4 Magnifie thy power, loue & mercy in sauing vs thy children stil as thou hast done, & in confounding the plots of thine and thy Churches enemies. 5. Keepe vs from obscuring or taking any part of thy praises to our selues, & from seeking our owne glory. 6. Make vs afraid of dishonouring thee by our sinnes. Let vs euer account it our chiefest honour to honour thee. 7. Graunt vs the zeale of *Lot* to mourn for al the abhominatiōs wherby thou art dishonoured. 8. Giue vs boldnes to acknowledge thee and euery part of thy truth, that we may be acknowledged of thee

1. To pray to seeke Gods honour in all things.
2. To be able to behold his glory and set it forth.
3. To see which way we may doe him most honour.
4. To magnify his mercy in sauing vs, and confounding the plots of enemies.
5. To keep vs that we neuer obscure his praises, nor take them to our selues.
6. Not to dishonour him by our sinnes.
7. To haue the zeale of *Lot*.
8. For boldnes to acknowledge the Lord and his truth.

To be acknowledged of him.

before the whole world, to thine and our euerlasting glory.

The second Petition.

Because God is glorified when his kingdome cõmeth and his will is done; 1. To pray for a free course to the Gospel. 2. To make it powerfull to gather & saue the elect. 3. For Kings and Queenes to be nursing Fathers and mothers: To see his childrẽ fed and preserued. 4. For Magistrates to be as the hands of Princes. 5. To pray for faithful Ministers to feed Christs flock. 6. To awaken vnconscinable Ministers

THy *kingdome come.* 1. Aduance thy glory in giuing free course to thy Gospell, which is the scepter of thy kingdome. 2. Grant that it may be sincerely preached & powerfull in all the world, to gather thine elect, and bring them in obedience vnto thee, & to destroy the kingdome of Sathan. 3. Raise vp Kings and Queenes to hold vp that thy Scepter, and to be nursing Fathers and Mothers to thy poore Church: so to see thy children to be fed with the bread of life, & to preserue them from the violence of al cruel enemies. 4. Let them account this as their chiefest dignity. Giue all Magistrates vnder them the same hearts: and to be in thy place executing thy iudgements. 5. Raise vp faithfull ministers in each Congregation, who being furnished with gifts, who carefully feede thy flocke, seeking to saue euery soule committed vnto them. 6 Awake al vnconscionable Ministers

nisters; that they may remember the cry of the blood of euery one of their peoples soules, and their appearing before Iesus Christ. 7. Cast Antichrist vtterly out of thy Church, and al things wherby he hopes to hold vp his thron or doth bewitch any of thy people. Graunt vs to carry the like detestation to all the prints of his Idolatrie, as thou diddest command thy people against the Idolatrie of the Cananites; he hauing shewed himselfe a far more deadly & bloody enemy to thee & to al thy seruants then euer the Cananits were. 8. Vouchsafe a holy vnity in thy Church, that it may stand gloriously as mount Sion. 9. Giue vs grace to buy the true peace thereof, with the losse of all; that all other seeing our loue, may flocke vnto thy kingdome, 10. Grant each of vs a holy care to saue others by seeking al means to bring them to this thy kingdome: & chiefly all those cõmitted vnto our charg; withal knit vnto vs by any speciall bond. 11. Bestow vpon vs a true feeling of our happines to be thy Subiects, and how wretched all

to remember their account.

7. To cast out Antichrist with all belonging to him. That wee may detest all the prints of his Idolatry.

8. For a holy vnity.

9. To buy the peace of the Church at any rate.

10. For a holy care to saue others, Chiefly our charges and friends,

11. To know our happines to be thy subiects.

12. To increas in obedience.

13. To feare backsliding. To hie fast forward toward heauen.
14. To hasten our triumph
15. To increas our faith. Thereby to enter into our rest: And to waite for the crowne.

To pray:
1. To declare our affections in doing his wil as the Angels.
2. That the Lord would accept our wil for the deed.
3. To delight to inquire the Lords will.
4. That the Lord would manifest his good pleasure to vs.

all others are. 12. Make vs to increase in our loyal obedience vnto thee vntil we be translated into thy kingdome of glory. 13. Cause vs to fear euer al occasions of backsliding from thee; and to hie fast forward towards thy heauenly kingdome. 14. Lord hasten the day of our triumph. 15. In the mean time increase our faith, that by it we may liue and ouercome the world, and be filled daily more & more with righteousnes peace & ioy in thee, which are the beginnings of thy kingdome: vntill thou shew vs the shining glory of it, and set the crowne vpon our heads.

The third Petition.

THy will be done in earth as it is in heauen.) 1. Quicken vs (oh deare Father) to declare our child-like affections, & zeale, by striuing to do thy heauenly will as cheerfully as the Angels. 2. Accept our poore desire for the deed. 3. Make it our chiefe delight to inquire thy good pleasure. 4. Vouchsafe to reueal the same vnto vs: & euer

so

so soone as it shall please thee to make it knowē vnto vs, giue vs grace to say, I am heere Lord to doe thy will. Let all our seruice bee freewill offerings. 5. Prepare vs (good Father) to looke to enter into thy kingdome through many troubles. 6. Humble vs euermore by them. 7. Teach vs to know the meaning of thy rods, to amend whatsoeuer is amisse, without once whispering against thee. 8. Assure vs of thy loue in them, & of the happy issue. 9 Let vs neuer suffer as euill doers, but onely for righteousnesse. 10. Make vs to take vp our crosses thankfully and beare them ioyfully, following our Lord & Sauiour, looking at him & the crowne which hee holdeth forth vnto vs. 11. Keepe vs that we neuer doe any thing against thy reuealed will, to obtaine the greatest good that we can imagine. 12. Cause vs euer to remember that thou canst and wilt surely maintaine thine owne honour and causes without our sin, that we may pray in truth, Thy will bee done in earth as it is in heauen.

5. To be prepared for troubles.
6. To be humbled vnder them.
7. To know the meaning of the rods, & to amend by them.
8. To be assured of the Lords loue in them, and the happy issue.
9. That we suffer not as euil dooers.
10. To take vp and beare our crosses ioyfully.
11. That wee neuer do any thing against Gods reuealed will.
12. To remēber that he needeth not our sinne to bring his will to passe.

That we may do those things begged To pray.
1 For the comfort of this life
2. For Gods prouidence.
3. To be directed to right meanes to serue his prouidence.
4. To commit our selues to his protectiō.
5. To see our frailty & vnability to get bread, or to vse the means especially with successe.
6. To be humbled for our vnworthiness of bread: and that we are vsurpers in our selues.
7. For more assurāce of our title in Christ.
8. For a blessing vpon the creatures.
9. For strēgth to nourish vs.
10. For con-

The fourth Petition.

Giue vs this day our dayly bread. And that we may in al things be declared to be thy obedient childrē, zealous of thy glory in doing thy holy will: 1. Vouchsafe vs (oh Father) the comforts of this life. 2. Shew thy fatherly care for vs therein: 3. Direct vs to the right meanes to serue thy prouidēce, chiefly in our particular callings. 4. Teach vs to cōmit our selues wholy to thy protection, walking in thy waies without feare. 5. Let vs see our owne frailty and our vnability to get one crum of bread or so much as to see or vse the meanes, and much lesse to vse them with any successe, without thy speciall blessing. 6. Humble vs in the sense of our vnworthines of bread: & for that we are but theeues, hauing no right to a morsell of bread vntill wee haue it in Iesus Christ. 7. Vouchsafe vs more assurance of our title & inheritāce in him. 8. Bless thy good creatures to vs. Remoque euery curse. 9. Giue them strength to nourish vs. 10. Grant vs contentation with our estate whatsoeuer. 11. Let vs

see

see thy prouidence and thy loue in bread alone. 12. And if euer thou shalt try vs by hauing no more but for the present day, inable vs then to cast our selues wholly vpon thee without fainting; so to shew our confidence in thee, and that thou wilt neuer let vs thy faithfull children want that which shall be meet. 13. Assure vs, that if ordinary means faile, thou wilt work extraordinarily rather then we shal lack. 14. Make vs afraid of dishonoring thee by carking cares, or impatiēce in trials. 15. Guide vs onely to vse al the means & to cōmit the blessing wholly to thee, in certaine expectation of that which thou seest best. 16. Grant vs a holy vse of our riches, & of al other thy benefis: to see thy goodnes in them euermore; neuer to abuse them. 17. Direct vs to imploy them to the ends for which thou hast giuen vs them. Chiefly to maintaine thy religion, and to releeue thy poor seruāts. 18. Vouchsafe vs bowels of cōpassion towards them al: so to shew forth our homage to thy maiesty & loue to thy childrē & members of

tentation.
11. To see his prouidence in bread.
12. To cast our selues on him, when we haue but for the day.
13. To be assured of extraordinary means when ordinary fail.
14. To be afraid of carking cares and impatience.
15. To vse the meanes & to commit the blessing to the Lord.
16. For a holy vse of our riches.
17. To imploy them to right ends: chiefly to maintaine Gods Religion.
18. To pray for bowels of compassion; herby to shew our homage & loue to Iesus.

Christ, waiting for the ioyfull sentence.

of thy Son: to be able to wait cheerfully for the ioyfull sentence, Come yee blessed of my Father. When I was hungry you gaue me meat, &c.

The fift Petition.

Because our sins hinder these good things.

To pray, 1. For pardon of our sins. 2. To know the happines of pardon. 3. To see the hainousnesse of sin in the fearfull punishments of it.

4. For some sense of the euils which sin bringeth on the dearest children of God.

F*orgiue vs our trespasses.*) And because our sins onely keepe al these good things from vs. & bring vpon vs all euils; 1. Pardon our sins oh dear Father. 2. Teach vs to know that herein alone stands all true happinesse: 3. To this end make vs able to see the haynousnes of our sins, in the punishmẽt of the Angels, our first parents, the old world, on Sodome, in the torments of hel prepared for the vngodly; & also in the heauy correctiõs vpon thy dearest seruants, both *Moses* and *Dauid*; but aboue all in the full vialls of thy wrath poured out vpon thine owne Son for our sins. And how that the least of our sinnes could neuer haue beene purged but by his blood alone. 4. Grant vs some true sense of the innumerable euils, which each knowen sin brings vpon vs thine owne children, vnlesse we

pre-

preuent them speedily; & chiefly how they depriue vs of the ful assurance of thy prouidēce & protection, & of our power in praier; and also of the extraordinary experiments of thy mercie, which otherwise we might looke for. 5. Cause vs moreouer to cōceiue how our sinnes are increased, beeing committed against thy glorious Maiestie, with so many mercies & strong means to restraine vs, after so many vowes, & pardon formerly granted vnto vs. 6. Giue vs some sight of the multitude of them, how they are more then the sands of the sea, being euery transgressiō of the least iot of thy word, though it bee but in thought, or omitting the very least duty; besides our guiltinesse of *Adams* sinne, the corruption of our nature, which is wholly carried to euil, and the hardnes of our hearts. 7. Let vs haue a continuall feeling of our dailie frailties, corruptions and wants, that wee may trauell vnder the burden of them, desiring to bee deliuered from this body of sin. 8. Make vs to be still more deepely humbled in the sense of our

5. To cōceiue how our sins are increased, beeing cōmitted against so many mercies & meanes to restraine vs.

6. To haue some sight of the multitude of them.

7. To haue a right feeling of our frailties & wants.

8. To be more deeply humbled for our most greeuous sinnes.

our most grieuous sinnes both before our calling & since;& aboue al,for our scandalous sins which haue bin to thy dishonour, and the offence of others. 9. Cause vs by all these euer to see our debt, & all our vncleannesse,and to be continually washing in the fountaine of thy Sons bloud. 10. Comfort vs in the all-sufficiencie thereof, to make vs without spot in thy presence. 11. Grant vs daily to grow in more assurance of this full remission, by feeling a continual increase of our repentance &faith which doe alwaies accompany it; and also in hatred of euery sinne,and feare of defiling our selues againe. 12. Cause vs carefully to try both our repentāce and faith, and how they haue beene wrought, and to be euer iudgeing our selues,that we may neuer be iudged of thee. 13. Pardon the sins of our Land, at the iustant prayers of thy seruants, which cry vnto thee day and night by the bloud of thy Sonne. 14. And that yet we may haue a further seale of our forgiuenesse,Lord make vs able to forgiue others. 15. Keepe vs from all malicious

9. To see in all these our debt and vncleannesse.
To be continually washing in Christs bloud.
10. To finde comfort in that fountaine.
11. To grow in assurance of remission.
12. To try and iudge our selues carefully.
13. To pardon the sinnes of our Land.
14. To be able to forgiue others.
15. To be kept from desire of reuenge.

licious desire of reuenge. 16. Grant that though we hate the sinnes of all men, and intreate thee for the confounding all the wicked practices of thine and of the Churches enemies: that yet we may pray for all sorts, and seeke their saluation. 17. Direct vs how to pacifie our priuate enemies; to gaine their loue, to heape coales on their heads, by all kinde duties, and thus to get a most strong assurance of a full remission.

16. To pray for and seeke the saluation of others.

17. To seeke the reconciling of priuat enemies. So to seale vp most full assurance.

The sixt Petition.

L*Eade vs not into temptation.*] And because Sathan seekes alwaies to draw vs into new sinnes, to hinder all these thy mercies, and to bring on vs all contrary euils: 1. Make vs (oh heauenly Father) to see the danger that we stand in euery houre, for the multitude of damned spirits, and their power to deceiue vs, and to destroy vs in a moment: as also for their subtilties, wherby they know our dispositions, & take all aduantages against vs. How they will

Because Satan by temptation seeks to hinder al this good, to pray 1. To see our danger, for the multitude of tempters with their power, & subtilties.

will draw vs on by degrees, or harden vs to tempt thee, to leaue vs into their power, for neglecting our callings, or not auoiding the occasions of temptation. 2. Make vs afraid of their allurements, & to looke for their threatnings, for our care to please thee. 3. Shew vs the vilenesse of our nature, how ready it is to swallow euery baite, & that of our selues we haue no strēgth to resist. 4. Leaue vs not into their hāds for our security, as thou maist iustly doe. 5. Make vs oft to bethinke our selues, how Sathan hideth all the danger of sinne, shewing onely the faire side; 6. How he chuseth the fittest instrumēts, & neuer commeth like himselfe: wherby he often preuaileth against thy deerest children. 7. Cause vs also to keepe a continuall memorie of the seuerall miseries following euery sinne, chiefly the wounds of conscience which none can beare, no impenitent sinner can escape. Make vs that are thy children to know for certaine, that thou wilt specially cause vs to feele the smart of euery sin, chiefly of sins against our conscience

2. To pray to feare their allurements & threates.
3. To know the vilenesse of our nature, ready to swallow their baits.
4. That wee may not be left into their hands.
5. To remember how they hide the danger of sinne.
6. How they chuse the fittest instruments.
7. To pray to keepe in memory the miseries of sin. And how the Lord will specially make his own children to smart.

ſcience, and ſuch as are with offence, vnleſſe we preuent them ſpeedily by vnfained repentance. 8. Let vs euer remember Satans moſt deadly malice to prouoke thee againſt vs, who are eſcaped from him; and more alſo, for that our ſins will more diſhonor thee, and harden moe to perdition then the ſinnes of any other. And thereupon to conſider how few haue eſcaped vnto the end of their dayes without ſome grieuous foiles: 9. Stirre vp our hearts to learne to watch and to pray continually, as the onely remedy againſt temptatiō. 10. Acquaint vs better with our ſpeciall weakneſſes. 11. Put vpon vs the compleat armour: Grant vs chiefly the ſhield of faith, & the helmet of hope. Put into our hāds the ſword of thy Spirit, thy heauenlie word, to haue it euer in readineſſe to driue away Sathan. 12. That beeing ſtrēgthned by thy Spirit, we may ſtand faſt, fight valiantly, and may preſerue our ſelues faithfull and vpright in thy ſeruice without any grieuous wounds, vntil we haue gotten the final cōqueſt.

8. To keep in mind Satans deadly malice againſt Gods deereſt ſeruants.

And how few haue eſcaped without grieuous foiles.

9. To learn to watch and to pray.

10. To be acquainted with our weakneſſes.

11. To put on, the compleate armour.

12. To preſerue our ſelues vntill the conqueſt be gotten.

The

The Conclusion.

Why we haue begged all these things.
1. Because all kingdome is his.
2. Because we haue receiued and expect all good from him only.

Aboue all we can aske.
3. Seeing hee ruleth all things hereunto.
4. And hath so assured vs.
5. That wee may set forth his kingdome and glory.
6. Whereto we binde our selues.
7. And to liue as his subiects
8. And to return all praise through Iesus Christ.

For thine is the kingdome.) We haue beene bold to beg all these good things from thee (oh heauenly Father) 1. Because all kingdome, power & glory, are onely thine; 2. And because we haue receiued the beginnings of all these from thee, and doe further expect the accomplishment of all our desires onely of thee for the merit of thy beloued Sonne. That thou wilt grant them aboue all that we can aske, so far as it shal bee for thine owne glory and our good. 3. Seeing that thou rulest all things to serue heereunto; 4. and hast assured vs that asking in faith we shall receiue; 5. That wee way set forth thy power, glory and happinesse of thy Kingdome to all succeeding ages: 6. whereunto wee heereby binde our selues; 7. and to liue as thy loyall Subiects all our dayes. 8. Thus wee returne vnto thee all possible praise and thankes, saying, Amen, Euen so Lord Iesus.

The

THE SAME PRAYER

in two other formes, more large then the former, directly set one against the other, and the heads also against each seuerall *branches; that looking vpon the head,* we may try how we are able to beg each *request of our selues, First more shortly,* after more fully in moe Words.

The preparation to prayer.

Preparation to prayer.

VR Father which art in heauen.) 1. O Lord most holy & most glorious, whose brightnesse the Angels are not able to behold, who art so terrible to all the vngodly, as that they shall wish the mountaines to couer them, that they may neuer appeare in

OVr Father.) *oh Lord most holy and glorious before whom Angels fal vpon their faces, who art so terrible to all the wicked, as that they shall neuer bee able to stand in thy presence;*

a To learne how to come before our Father.

1. In all humility.

In acknowledgement of his glorious Maiestie.

Preparation.

and yet a most gracious Father towards al that desire to obey al thy commandements :

[b] In confession of our own vilenesse by nature.

[b] *Wee that are but dust & ashes, children of wrath by nature, and most rebellious of all thy creatures, dare not of our selues once lift vp our eyes to heauen.*

2. Yet to com in confident boldness as to our Father.

Father] 2 *Yet neuertheleſſe, ſeeing it hath pleaſed thee to receiue vs for thine own children by grace, thorow thy Son Iesus Christ, by whom thou haſt purchaſed and ordained vs to eternall*

thy presence; and yet a most gracious and tender Father to all thy children that desire to obey all thy commandements: [b] wee that are but dust & ashes, & by nature through the fall of our first Parents, children of wrath in the state of damnation, bondslaues of Satan, & most rebellious of all earthly creatures, dare not presume of our selues once to lift vp our eyes to heauen.

Father) 2 Yet neuertheleſſe, seeing it hath pleased thee of thy free mercy to become our Father, to adopt vs to bee thy children by grace, through thy Sonne Iesus Christ, & hast chose vs heereunto, bought vs with his precious blood,

blood, called vs by thy Gospell, sealed vs with thy Spirit, & giuen him to bee our perpetuall Mediator at thy right hand, biddē vs to come to thee as to a tender Father, and call thee Father through him; 3. oh deare Father wee present our selues before thy diuine Maiesty onely in his name.

glory, and giuen him to bee our mediator; wee come before thee (Oh Father) in his name.

Preparation

3 Onely in the name of Christ our mediator, and that

[a] We magnifie thy mercy that thou hast vouchsafed vs this blessed estate to be thy children, & to haue thy fauour, being the greatest happinesse that euer can befall mortall creaturs.

[a] *We magnifie thee for this thy fauour, being the greatest happinesse that euer could befall vs, to be of the number of thy children.*

[a] With thankfulnes for our happy estate in him.

[b] Giue vs hearts (most merciful Father) to seek daily to increase this assurance by growing in repentance for all our sins,

[b] *Increase in vs daily this assurance, by making vs to growe in re-*

[b] Begging an increase of our assurance through him.

Preparation

repentance & faith.

sinnes, and faith in thy sweete promises.

[c] To attaine daily to more conformity to Christ.

[c] *Frame vs to the image of thy Sonne, in all knowledge loue and obedience. Change and renew vs that wee may bee no longer strangers from thee, as all the wicked are.*

[c] Frame vs euery day more and more to the image of thy Son, in all knowledge of thy heauenly Maiesty: being affectioned to reuerēce, loue, & obey thee as our most gracious Father, wholy changed in all the parts & qualities both of our soules and bodies.

[d] Delightting in the presēce of our Father.

[d] *But grant that wee may delight to bee euer in thy presence, hearing thy sweete voice, or speaking to thee in our humble prayers.*

[d] That we may be no longer strangers from thee, as al the wicked are, who bid thee to depart from them, but may take our chiefest delight to be euer in thy presence, to heare thee to speake to vs in thy heauenly word,

[e] Making our wants known vnto him.

[e] *Laying open our wants and hearts vnto thee, crying, oh Father.*

[e] and to vtter all our wāts & our whole hart to thee in our praiers, crying, oh Father.

Our.

Our,) 4. And that it may be more euident, not onely to our ſelues but to al the world, that we are thine own children indeed, giue vs hearts to loue al thy children, being our brethren and ſiſters, aboue all other for thy ſake alone.

[a] Make vs alſo to loue euery one ſo much the more, as they more liuely carry thy image in all holineſſe, excelling in vertue, aud ſo are more precious vnto thy heauenly Maieſty. [b] That wee may euery day in all our prayers remember them as our ſelues, begging alike for them all, ſaying, *Our Father*. [c] And that wee may delight in their companies onely, as thoſe with whom wee ſhall con-

Our.) 4. *And that it may be more euidēt that thou art our Father indeed, giue vs grace to loue thy children aboue all other for thy ſake.*

[a] *Make vs to loue each ſo much more, as they more excell in vertue, and are more deare vnto thee*

[b] *That we may daily remember them in all our praiers, ſaiing alike for them all; Our Father.*

[c] *And to delight in their companies onely, as thoſe with whom we ſhall liue for euer.*

Preparation 4. To pray for an increaſe of our loue to al Gods childrē.

[a] As they more excell in vertue.

[b] To pray for them as for our ſelues.

[c] And delight in their companies.

Preparation

5 To beg most instantly our heauenly vnion to be shewed in all duties.

5 *Knit all our hearts in brotherly loue, that wee may tenderly comfort and edifie one another, afraid of grieuing or hindering the saluation of any, and much more of turning any one out of the way of life.*

5 Knit all our hearts in this firme bond of brotherly loue, that we may tenderly exhort, releeue, helpe, comfort & support the weakenesses one of another, seeking by all meanes the edifying of others, afraid of giuing the least offence to grieue, and much more to hinder the saluation of any, or turne any one out of the way of life.

a To be confirmed by all bonds of agreement.

a *Let our holy agreemẽt in all the substance of thy truth, with our ioynt profession to walke together in the path of life, bee of more force to vnite vs, then all the*

uerse together for euer in the heauens.

a Let this happy brotherhood & holy agree ment in all the substãce of thy truth, (which is able vndoubtedly to saue our soules) together with our ioint profession to walke hand in hand in all the narrow way of life, haue more

more power firmely to vnite vs, then all the trash, pompe or pleasure of the world, with all the cunning of Sathan or Antichrist, can haue to diuide vs.

[b] Are we not all that so walke, thine owne children, hauing thy Son our Sauiour, thy Spirit our comforter & earnest, for our ioynt inheritance and glory; notwithstanding al our infirmities and imperfections, with some less diuersities in iudgemẽt, which must accompanie vs vntill we be perfect in the heauens? [c] Cause vs each to looke on the good things of others, to couer & beare their weakenesses, to auoide al busie & vnbrotherly censuring.

trash or pompe of the world, or cunning of Sathan or Anti christ can bee to deuide vs.

b *Are wee not all that so walke, thine own children, and coheires of thy kingdome; notwithstanding al our imperfections, & some lesse diuersities, which must accompany vs while we are in the earth?*

c *Cause vs to looke on the good things of others, to beare with the weak, & auoide vnbrotherly censuring.*

Preparation

b And cõmon interest.

c And by looking on the good things in one another.

Preparation 6. to pray to confound all contrary deuices of our enemies.

6. Confoũd therefore, all deuices working this diuision to thy dishonour & the reioycing of our enemies, [d] *who thus conspire to worke our shame & ruine if it were possible, by our selues, and to prouoke thee to leaue vs into their hands.*

[d] Which by our diuision seek our ruin.

6 Confound therefore all the deuices of thine enemies that work this euill among thine owne children, to so great dishonour to thy heauenly Maiesty; [d] whereby they insult ouer vs, who haue conspired thus to worke our shame, and to prouoke thee against vs, to leaue vs into their hãds to our vtter ruine if it were possible.

7. That wee may neuer thinke our state good, vntill we loue the brethren. 1 Ioh 3,14.

7. Let vs neuer rest vntill wee finde these hearty affections towards all thy children That hereby we may know certainly, that wee are translated frõ death to life, when wee can pray, Our Father, *remem-*

7 Deare Father, let vs neuer thinke our state to be good, vntill wee carry these hearty affections to all thy children, studying to knit this bond of loue, being able truely thus to pray, *Our Father.* For hereby we knowe that we are translated from death vnto life, because

wee

wee loue the brethren: and vntill this time wee abide ſtill in death.

8 *Which art in heauen.)* And wheras thou our Father art highly exalted in the heauen of heauēs, where thy Maieſty doth ſhine moſt glorioufly. And there alſo haſt prouided thrones for vs thy children after we haue ſuffered a little; humble vs euermore in the ſenſe of thy greatneſſe together with our owne baſenes and vnworthineſſe, being but poore wormes crawling vpon the earth, and loaden with innumerable ſinnes.

9 Yet withall lift vp our hearts alwaies vnto the heauens, there to be conuerſant with thee our heauenly Father, minding

bring, that till this time wee ſtill abide in death.

8 which art in heauē) *And whereas thou our Father raigneſt in the heauens where thou ſhineſt moſt in glory, & where thou haſt prouided thrones for vs, humble vs ſtill more, in the ſenſe of thy greatnes & our baſeneſs, ſeeing wee are but poore wormes crawling on the earth, loaden with ſinne.*

9 *And yet ſo lift vp our hearts vnto thee ó deare Father, that we may be with*

Preparation

8. To pray to grow in reuerence to our heauenly Father, and in al humility.

9. Alſo in heauenly affections.

Preparation

thee in all our prayers; longing to behold thee face to face.

10. And conuersations.

10 *And let our conuersation be so heauēly, as that the world may see that wee are not of it, but thy heauenly children traueling towards thee our heauenly Father.*

[a] To declare our selues his children.

[b] To grow vp hereby to full assurance that wee are his.

[b] *That wee also our selues may grow vp to a full assurance that heauen is ours, reserued for vs by our Lord & Sauiour; & all creatures good and bad at a league with vs, euer ready to help in time of neede, so far*

[c] And heauen ours, and all creatures at league with vs for our good.

minding heauēly things: especially in all our praiers; longing thereto behold thee face to face.

10 And in the meane time, while wee abide here belowe, grant vs to be of such heauenly cōuersations, so vsing the world, as if we vsed it not. [a] that the world may see that we are not of it, but pilgrims and strangers here, and thy heauenly children. [b] That our selues also may hereeby grow vp to a strong assurance that heauen is ours, & all the ioyes thereof, reserued for vs by our Lord and Sauiour; [c] & all the creatures in heauen & earth at a league with vs to doe vs good, so farre as shall stand with thine honor & our sal-

ſaluation, & euer ready to help in time of need.

The first petition.

HAllowed be thy *Name.*) And ſeeing thou (ô tender Father) haſt vouchſafed vs this honor aboue the greateſt part of the world, to be thine owne children, and heires of thy glorious kingdom, whereas thou mighteſt iuſtly haue left vs in our ſins with al the wicked, to euerlaſting ſhame & perditiō 1. giue vs grace (good Father) to teſtify our loue and thankfulneſſe, al the daies of our life, in ſtudying in & aboue all things which way to hon our thee.

2. Open our blind eies to behold the glorie of thy wiſedome, power,

as ſhall be for thy honour and our ſaluation.

Hallowed.) *And ſeeing thou O gracious Father haſt vouchſafed to vs onely, who obey thy Goſpel this honor, to be thine own children, and heires of thy kingdom, wheras thou mighteſt iuſtly haue left vs with the wicked to euerlaſting perdition.* 1. *Giue vs grace euer to teſtifie our loue and thankfulneſs, ſeeking in and aboue all things how to honour thee.*

2 *Open our eies to behold thy great power,*

1. Petition.

In this firſt petition. For this honor that God hath vouchſafed vnto vs to be his childré to begge.

1. To ſeek his honour in & aboue all things.

1. *Petition.*

2. To haue our eyes open to behold his glory, shining in all his works, as creatures.
[a] Word.
[b] iudgments.
[c] Mercies.

wisedõe, goodness, & righteousnes, shining in al thy works, [a] *& much more in thy sacred word;* [b] *chiefly in all thy iudgments executed vpon thine enemies,* [c] *and mercies declared towards thy childrẽ: & which thou stil shew'st euery day especially toward ourselus.*

3. To be able to set forth his praises belonging to him in all these, and to haue a holy vse of them.

3 *Make vs able to consider of, & set forth the praises belonging to thee therin, both in word & deed; that by vs thy great Name may be knowne in al the world.*

power, goodnesse and righteousnesse shining in all thy workes, euen in euery creature;[a] and much more in thy sacred word ; [b] chiefly to behold this thy glory in all thy terrible iudgements executed vpon the enemies of thy Church,[c] with mercies towards thy children: & in those which thou sheweſt euerie day, especially towards our selues.

3 Make vs able to take euery occasion to consider of aright, and set forth the praises belonging to thee therein, & to haue a holy vse of them, both in word & deed, that by vs thy great Name may bee knowne & magnified in all the world.

4 Aboue all, set euer before our faces (good Father) that wonderfull glory wherin thou hast been magnified in these our daies, [a] in the euident declaratiō both of thy displeasure against vs of this sinfull nation; and also of thy mercy and tender care for vs, & wrath against our enemies. [b] How for our dishonouring thee, by abusing thy blessed Gospel which thou hast giuē vs with such peace & prosperitie, as neuer Nation knew before, thou hast not onely corrected our grieuous transgressions and security, as a tender Father with thy milder roddes of dearth, pestilence, and sundry the like, but also raised vp against

4 *Aboue al teach vs to extoll that glorie wherein thou hast been magnified before our eyes,* [a] *in shewing thy fatherly care for vs in our preseruation & wrath against our enemies.* [b] *How for dishonoring thee in abusing thy Gospel, and al thy blessings bestowed on vs aboue al other people; thou hast not onely corrected vs tenderly with thy milder rods, but hast also at sundry times raised vp most cruell enemies against vs.*

1. *Petition.* 4. To praise him chiefly in his glory manifested in our daies for vs and against our enemies.

[a] In aboundant mercies.

[b] Correcting vs fatherly for abusing his mercies to his dishonour: so to bring vs to amendment.

1. *Petition.*

[c] After threatning vs by cruel enemies to take away all, bringing them to the execution.

[d] Yet euer deliuering & auenging vs, whē we haue cried to him.

[c] *How also by them thou hast threatned not only to take away the Gospell, but our vtter destruction also; and brought thē to the very execut:ō of it, because wee would not harken & turn vnto thee according to thy mercies.*

[d] *And yet euer when wee haue cried vnto thee, thou hast plucked them backe in the instant & taken vengeance for vs: so as wee haue oft thoght that they durst neuer haue attempted the like againe.*

against vs sundry times most cruell enemies. [c] Hast thou not thereby threatned the taking away of thy heauenly Gospell, with our vtter destruction, & brought the enemies to the very execution thereof? because wee would not bring forth the fruites of thy Gospell, nor serue thee with good hearts, according to all thy mercies bestowed vpon vs. [d] And yet notwithstanding hast thou not euer heard vs, when wee haue cryed vnto thee, as thou heardest thy people Israel, & as thou diddest heare *Iehosaphat* against the Moabites, & *Ezechiah* and *Esay* against the proud Assyrian? [c] Hast thou not so plucked them

them backe in the instant, and taken vengeance for vs: that wee haue oft thought that they durst neuer haue risen against vs any more; & that so as if the most barbarous Nations of the earth, had receiued but the least of our deliuerances, with our meanes, they vndoubtedly had repēted long agoe in sack-cloth and ashes, as we for the present haue promised vnto thee.

[c]Yea thy works Lord haue been so wonderfull, as if the most barbarous nations of the earth had receiued but the least of our deliuerāces, with our means, they wold haue repēted long ago in sackcloth & ashes, like as we haue oft promised & purposed for the presēt time.

1. *Petition.*
[c] So as it had been enough to haue conuerted the most barbarous nation.

5 O gracious Father, inable vs alwaies to remember and acknowledge this, [a] and make vs to see moreouer that thine anger is not yet turned away, but more fearefully kindled against vs. For that as our sinnes and prouocations

5 O gracious Father, make vs euer to acknowledge this, [a] and to see that thy anger is againe more fearfully kindled, for that as our sins grow vp to

5. To pray for grace euer to remember & acknowledge all these

[a] And to see moreouer his anger kindled again, witnessed by increas of our sins, & of these bloudy enemies, & their malice.

1. Petition.

heauē, so those our enemies do still increase in number and malice, [b] *without hope of leauing off their practices, vntill they haue wrought, either ours, or their own endles ruin, which they in times must needes effect.*

[b] Without hope of leauing off, vntill they haue their wills.

[c] *Good Father, let this token of thy wrath preuaile, together with the arming of the dumbe creatures, both windes & waters, so oft threatning our destruction, for the ouerflow of all iniquitie in euery place.*

[c] Also declared by the fearful arming of winds and waters against vs.

cations are multiplied so those our bloudy enemies doe stil increase daily, and their malice is become much more deadly against vs thy poore children, [b] without hope of leauing off, vntill they haue wrought either ours, or at least their owne vtter ruine, which in time they must needes effect.

[c] Good Father cause this principall token of thy displeasure, with al other signs from heauē and earth, to preuaile with vs to bring vs to repentance: as namely, the arming of the dumb Creatures against vs, both windes & waters, so strangely & furiously in so many places, threatning vtterly to sweepe

ſweepe vs away in our deadly ſecurity, for the great ouerflow of al iniquity euery where. Cauſe theſe, wee pray thee, to work ſo mightily, that wee may all bee preſently awaked out of our deepeſt ſecurity, & ſeeke by all meanes to appeaſe thy wrath.

Let all theſe work ſo mightilie with vs, that wee may all preſently ſeeke to appeaſe thine anger.

1. *Petition.*

[d] Oh Lord, didſt thou not before that moſt ſecret, bloudy, & fierie conſpiracy, warne vs al from heauen (as thou diddſt *Ieruſalem* before her laſt deſtruction) by a fiery tent directly ouer our heads, incloſing vs all with pillars of moſt horribly darkneſſe, pillars of fire, and pillars of bloud, foreſhewing vs (as by that which followed we may iuſtly deeme) that

[d] *Didſt thou not before the bloudy & fiery cõſpiracy warn vs al from heauen (as thou didſt warn Ieruſalem) incloſing vs in a fiery tent, with pillars of darkneſs, of fire & bloud: foreſhewing vs (as by that which followed wee may iuſtly deem*

[d] By ſigns from heauen, as namely, the fiery tent.

1. *Petition.*

the bloudy destructiō which was towards vs?

c Did not many of our harts trembleat that terrible sight, causing vs to seeke vnto thee more earnestly to turne away the future euils?

f And feared we without cause? Had it not bin effected indeed, & wee all inclosed in the most darke, fiery & bloudy tent that euer the world herd of; if thou, oh pitiful Father, hadst not heard the prayers of vs thy poore children, in the very instant,

that bloudy darknesse and fiery destruction that was toward vs.

c Did not the hearts of many of vs tremble at the beholding thereof, & in fearing some greeuous iudgement that was to come, causing vs to flye to thee, to seeke to hide our selues vnder thy wings?

f And did wee feare without iust cause? had it not been effected indeed, & wee all, chiefly our dread Soueraigne, with all our heads and rulers, inclosed in the most darke, fiery and bloudy tent, that euer the world heard of, in that most vnnaturall and cursed massacre; if thou our gracious and most tender father hadst not heard the praiers of vs

c With the feare which it draue many of vs vnto.

f And that which followed not long after agreeable to that forewarning in the powder furnace.

vs thy poore children, which before & at that very instant were humbled before thee, and so thought on vs in mercy.

6 And hast thou not still cryed to vs by the sword of the destroying Angell, by the dearth so oft & so fearfully increasing, the mournings and complaints of the poore ascending daily to heauen, besides euery year some new and eniment perill? Shall we remaine sensleſſe continually in all these signes and tokens, some of them entring in vpon vs, as fearfully as euer any of the ten plagues vpon the Egiptians, making the whole land to trẽble, at the very report of them?

and remembred vs in mercy?

6 Hast thou not still cryed to vs by the pestilence, famine, complaints of the poore ascending continually with new threatnings? And shall wee remaine senseleſſe still in the middest of the tokens of thy wrath, making the whole Land to tremble at the report of them?

1 Petition

6 To pray that we may not be senseleſſe in these tokens of his wrath, some of them seizing vpon vs as fearfully as any of the plagues of Egypt.

1 *Petition.* 7. To pray chiefly to bee saued from that heauiest iudgment of induration, [a] Whereby both Egypt & Israel were prepared for destruction.

7 Saue vs frõ induration, the heauiest iudgement that euer fell vpon the heart of man, [a] *whereby not onely the Egiptians, but also thine own people were prepared for their finall desolation.* [b] *Saue vs frõ that which is so oft threatned by our Sauiour, that by hearing wee should heare & not vnderstãd, and seeing wee should see, and not perceiue, but haue our hearts made more fat (by al the meanes vsed for our repentance) lest we should conuert & be spa-*

7 Saue & deliuer vs, oh tender Father, from this iudgement of induration, of all other the heauiest that euer fell vpon the heart of man:[a] whereby not only the Egyptians were prepared for their final ouerthrow in the Sea, but also thine owne people Israel were prepared for vengeance, both before the great captiuity, and also before the last and vtter desolation of that nation, so oft threatned by our Sauiour. [b] O Let vs not be as they, that by hearing wee should heare, and not vnderstand, and seeing wee should see, & not perceiue; but haue our hearts made more fat and senseleſſe by all the meanes

[b] That we be not worse for all the means sent to call vs to repentãce, vntil the iudgmẽt com, but that we may see our estate and turne.

meanes ſent to call vs to repentance, leſt wee ſhould bee conuerted, and thou ſhouldeſt ſpare vs.

c Oh open our eyes, moſt merciſull Father, that we may ſee in what ſtate we ſtand, & how far this iudgment hath ſeized vpon vs already.

d Conuert vs, and wee ſhall be conuerted; and neuer let vs (as thoſe whom thou haſt vtterly deſtroyed) to harden our ſelues againſt the euident tokens of thy wrath, denying or making light of them; much leſſe to oppoſe our ſelues againſt thee, thy word, & ſeruants.

8 Preſerue vs from the outragious ouerflowings of the multitude, which thou maieſt

red. But Lord, open our eies & molliſie our hearts, that thou maieſt ſpare vs.

c *Open our eyes to ſee our eſtate, and how far this iudgemẽt hath ſeized on vs already.*

d *Conuert vs and we ſhall be cõuerted. Suffer vs not to hardẽ our ſelues againſt the tokens of thy wrath, thy word, and ſeruants, with a high hand, to our perdition.*

8 *Preſerue vs from the outrage of the furious multitude, which*

1 *Petition.*

c To pray to haue our eies open to ſee our eſtate.

d To be conuerted, and not to harden our ſelues againſt the Lord.

8 To intreat to be preſerued from the outragious multitude.

1 Petition.

thou maiest iustly arme against vs, as thou diddest beginne, for lack of instruction, and compassion of their soules and bodies.

est iustly arme against vs in their ignorance, like the furious waues of the raging Seas, for lacke of care and conscience to see them taught, to know thee & thy ordinances, and to fear thy great & mightie Name. Let not the floodes of iniquity swallow vs vp.

9 That wee may neuer fal into the bloody enemies hands.

9 Oh leaue vs not vnto them whose mercies are cruelty, to caus them to blaspheme thy great Name,

9 Aboue all neuer leaue vs into their hãds whose very mercies are cruelties, that they should blaspheme thy great Name, to say, Where is now their God;

But still into the Lords, who pitieth vs when hee smiteth vs.

but let vs still fall into thy hands who pitiest vs when thou smitest vs and euer in wrath remembrest mercy.

but let vs still fall into thy hands, & deale with vs as it pleaseth thee, for with thee is mercy: and when thou smitest vs, yet thou pitiest vs, euer in wrath remembring mercy.

10

10 Though our prouocations be more haynous then we are able to expresse, yet Lord heare the cry of thy seruants, and let them still preuaile with thee to stay thy hand.

a Hast thou not said it, & many a time made it good, euen vnto this very day, that the innocent should deliuer the Iland? b And doest thou not call for vs thy poore seruants, to stand vp with *Moses* in the breach to stay thy fierce wrath, because thou art a God of mercy, & wouldest not destroy thy people? Hast thou not beene wont most to declare the riches of thy grace, in pardoning and sauing whole Nations at the

10 *Though our sinnes bee haynous to anger thee, yet let the cry of thy seruants still preuaile.*

a *Hast thou not said it and performed it to this day, that the innocent shal deliuer the Iland?* b *and doest thou not call vs all who desire to be such to stand vppe in the breach. because thou wouldest not destroy vs? Hast thou not bin wont to pardon wholenations at the praiers of a few of*

1 *Petition.* 10 To pray instantly that the cry of his seruants may stil preuaile.

a As vnto this day.

b To be more earnest, sith he cals vs now to stand in the breach as *Moses*, to stay his hand; to declare the riches of his mercy: sauing vs still at the prayers of a few.

1 *Petition.*

thy seruants, & to giue the enemy for their ransome?

praiers of a few of thy poore seruants, and giuing the wicked for their ransome?

c And seeing he is still the same to vs, as he was to *Moses* and *Abraham.*

c *Therefore we thy remembrancers (knowing that thou art still the same, as to thy seruants in former time* d *and that wee are as deare vnto thee as they were, and that thou canst deny vs nothing which wee beg in thy Sonnes name according to thy wil, so farre as it is for our good)*

c Therefore (oh good Lord) we whom thou doest call to bee thy remembrancers, because we know that thou art still the same good God to thine, as thou wast to *Moses, Abraham,* & *Samuel*; d and being assured that through thy Sonne we are deare vnto thee as the Apple of thine owne eye, that thou canst deny vs nothing which we begge in his Name, which may make for thine owne glory and good of thy people;

d And wee so deare to him that he can deny vs nothing which may make for his glory, and for our good.

e *Doe humbly intreat to glorifie thy mercy in pardoning our*

e euen we thy poore children doe humbly intreate thee to magnifie thy mercy, that it may shine

e Do intreat him to magnifie his mercie in pardoning and turning our hearts to meet him.

to

to all the world in pardoning the sinne of our Land, & in turning the hearts of all sorts speedily vnto thee, to meete thee with an intreaty of peace. f But wee pray thee to make all the vnplacable enemies of thy Church to feele thy hand; and those chiefly who haue as *Baalam* and the Midianites, caused vs with their wiles to prouoke thee to so fiercea wrath, wherein we haue beene so oft and so lately almost vtterly consumed, through our backsliding and rebellions against thee.

g Get thy selfe glory vpon them, as vpon *Pharaoh* in the heart of the Sea; that when thou hast deliuered vs and ouer-

sinne, and turning vs speedily vnto thee.

f *But make thine enemies to feele thine hand, & those chiefly, who haue as* Balaam *caused vs to prouoke thee so grieuously, that wee haue beene so oft in so desperate danger and almost consumed by our backsliding and rebellions.*

g *Get thy selfe glory vpon thē as vpon* Pharaoh, *that when thou hast deli-*

1 *Petition.*

f But to make his enemies to feele his hand, who haue been the causes of our sinne by their wiles.

g To get him selfe glory vpon them as vpon *Pharaoh.*

2 *Petition.*
h As he hath begun & promised to accomplish to his euerlasting praise.

uered vs, and ouerthrowne them, h *as sundry times thou hast begunne, wee may sing praises and euer keepe a remembrance of thy mercy.*

ouerthrowen them (h as sundry times thou hast begun, and promised to accomplish) we may sing the song of *Moses* thy seruant: and all ages keepe a remembrance of thine endless mercy.

11 To pray that we may be afraid of obscuring his glory,
a Or seeking our own glory

11 *Let vs be afraid of obscuring any part of thy glorie* a *and much more of seeking our owne honour, or taking any part of thine honour to our selues, or of being proud of thy gifts. Wherunto we are so ready.*

11 Let euery one of vs be afraide of defacing or obscuring any part of thy glory, a and much more of seeking vainly our own glory, especially of robbing thy Maiesty, by taking any part of thine honour to our selues, as *Herod*; or by beeing proud of thy gifts, whereunto our sinfull natures are strongly inclined.

12 That wee may not dishonour him by our sinnes.

12 *But aboue all, keepe vs from dishonouring thee by*

12 Aboue all, keepe vs from dishonouring thee by our euill example

ple amongſt the wicked and vngodly, to cauſe them to blaſpheme that glorious truth which we profeſſe.

our ſinful liues amongſt the wicked, to cauſe them to blaſpheme thy great name.

1. *Petition.*

13 Make vs to account it our greateſt honour to honour thee, and the greateſt diſhonour and euil that euer can befal vs, ſo much as in ſhew to diſhonour thee.

13 *Let vs account this our greateſt honor to honour thee, and contrarily our greateſt diſhonour.*

13 To accoũt it our greateſt honour to honour him; and contrarily.

[a] Strengthen vs to walk ſo vprightly, that others ſeeing our good workes may glorifie thee our heauenly Father; [b] and that wee may ſtop the mouthes of all the wicked by our innocency, bearing their reproach as a crown vpõ our heads.

[a] *Strengthen vs to walke ſo vprightly, that others ſeeing our good works may glorifie thee,* [b] *and we may weare the reproach of the wicked as a crowne vpon our heads.*

[a] To glorifie him by our holy enſample

14 So inflame our hearts with a zeale of thy glory, that our righte-

14 *So kindle the zeale of thy glory in our*

14 To haue the zeale of *Lot* againſt the abominations of our age.

2 Petition.
h As he hath begun & promised to accomplish to his euerlasting praise.

uered vs, and ouerthrowne them, h *as sundry times thou hast begunne, wee may sing praises and euer keepe a remembrance of thy mercy.*

ouerthrowen them (h as sundry times thou hast begun, and promised to accomplish) we may sing the song of *Moses* thy seruant: and all ages keepe a remembrance of thine endless mercy.

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11 Let euery one of vs be afraide of defacing or obscuring any part of thy glory, a and much more of seeking vainly our own glory, especially of robbing thy Maiesty, by taking any part of thine honour to our selues, as *Herod*; or by beeing proud of thy gifts, whereunto our sinfull natures are strongly inclined.

12 That wee may not dishonour him by our sinnes.

12 *But aboue all, keepe vs from dishonouring thee by*

12 Aboue all, keepe vs from dishonouring thee by our euill example

ple amongst the wicked and vngodly, to cause them to blaspheme that glorious truth which we professe.	*our sinful liues amongst the wicked, to cause them to blaspheme thy great name.*	1. *Petition.*
13 Make vs to account it our greatest honour to honour thee, and the greatest dishonour and euil that euer can befal vs, so much as in shew to dishonour thee.	13 *Let vs account this our greatest honor to honour thee, and contrarily our greatest dishonour.*	13 To accoũt it our greatest honour to honour him; and contrarily.
[a] Strengthen vs to walk so vprightly, that others seeing our good workes may glorifie thee our heauenly Father; [b] and that wee may stop the mouthes of all the wicked by our innocency, bearing their reproach as a crown vpõ our heads.	[a] *Strengthen vs to walke so vprightly, that others seeing our good works may glorifie thee,* [b] *and we may weare the reproach of the wicked as a crowne vpon our heads.*	[a] To glorifie him by our holy ensample
14 So inflame our hearts with a zeale of thy glory, that our righte-	14 *So kindle the zeale of thy glory in our*	14 To haue the zeale of *Lot* against the abominations of our age.

1. *Petition.*

hearts, that we may bee grieued continually for all the dishonors done any way vnto thee.

righteous soules may be vexed from day to day, for all the abominations whereby thou art dishonoured by Atheists, Papists, and all sorts of god-lesse men.

15 And finally to be able to acknowledge the Lord boldly with each part of his truth.

15 *And that insteed of being ashamed of thee, or any part of thy truth, we may euer professe it with all holy wisedome and boldnesse,* [a] *as our chifest glory; gracing it with a holy cõuersation,*

15 Let vs be so far off from dishonouring thee, by being ashamed with *Peter* of thee and thy religion, or any part thereof, where wee ought to professe it, that in all places wee may shew foorth our profession of thee, with all wisedome & boldnesse, [a] as that which is our chiefest glory, gracing it with a holy conuersation.

[a] As being his glory.

[b] That wee may be acknowledged of him before all the world, to our owne euerlasting honour.

[b] *That our Sauiour may acknowledge vs before thee in the presence of all men and Angels, to bee*

[b] That so our Lord and Sauiour may acknowledge vs before thee our heauenly Father, in the presence of thy glorious

ous Angels, and of the whole world, to bee thine owne children, and heires of thy kingdome: [c] when he will most iustly deny all the fearefull and vnbeleeuers, as those whom he neuer knew, to their endlesse horrour and confusion.

the true children & heires of thy kingdome;

[c] *When he will deny all the fearefull and vnbeleeuers, as those whom he neuer knew, to their endlesse woe and confusion.*

2. *Petition.*

[c] When all the fearefull shall be denied.

The second Petition.

THy *kingdome come.*) And whereas thou (oh Father) art chiefly glorified when thy Kingdome commeth, and thy will is done; that is, in the increase of thine owne Church and people which obey thy word, amongst whom alone thou reignest as Lord and King: and especially when thou doest inlarge thy domi-

Thy kingdome come.) *And whereas thou (oh Father) art chiefly glorified in the increase of thine owne people obeying thy word, amongst whom onely thou reignest: and especially whē thou causest thy religiō and people to*

In the second petition, seeing Gods glory is in the inlarging of his Kingdom, and doing his will;

2. *Petition.*	*prosper against all the power of hell.*	dominions against all the subtilty and power of hell, causing thy religion and people to prosper and increase.
1 To pray for a free course to the Gospel which is the scepter of his Kingdome.	1 *Grant thy Gospell, wherby thou conquerest and rulest, to bee sincerely preached euery where, all impediments being taken away.*	1. Good Father giue thy Gospell (which is the Scepter of thy Kingdome) whereby thou conquerest and rulest, a free course to be sincerely preached in all the world, all impediments being vtterly remooued.
2 That it may be powerfull euery where	2 *Make it so powerfull that it may destroy the kingdome of Sathan and Antichrist; & gather al thine vnto thee, that so thou maiest hasten thy glorious kingdom.*	2 Make it so powerfull in all places, that it may vtterly throwne downe the kingdome of Sathan, and Antichrist; cōuerting & speedily gathering all thine elect vnto thee, that so thou maiest hasten thy Kingdome of glory.
2 For Kings & Queenes to be	2 *To this end raise vp Kings*	2 To this end, wherias thou (oh King of Kings

Kings) haſt ordained Kings and Queenes, to be nurſing Fathers and Mothers to thy poore Church, to nouriſh vs thy children with the word of life, and to preſerue vs from the rage of that bloody Antichriſt, and of all other cruell enemies: Oh Almighty and deare Father raiſe vp ſuch for vs in all the countries of the world. And thoſe which are ſuch already, make them ten times more, that they may account this their greateſt dignity, to haue the bringing vp of thine owne children & heires of thy kingdome, committed to their care and faithfulneſſe.

and Queenes to nouriſh thy children with the word of life, and preſerue vs from the rage of all our cruell enemies, eſpecially that bloody Antichriſt. And for thoſe that are ſuch already, make them ten times more: let them account this their greateſt dignity, to haue the bringing vp of the heires of thy kingdome committed vnto them.

2. *Petition.* nurſing Fathers & Mothers to the Church.

3 More ſpecially as thou haſt ſettled this thy

3 *And as it hath pleaſed*

3 Eſpecially to pray for our

[a] Petition. Soueraigne, raised vp for vs in place of our tender mother.

thee to settle this thy kingdome in so great peace among vs, by our tender mother, deliuering vs from that blood-thirsty Whore of Babylon; and also to continue the same beyond all former expectation vnder our dread Soueraigne;

thy kingdome among vs of this Nation in much peace and prosperity, vnder our late tender nursing Mother, and hast deliuered vs from the tyranny of that blood-thirsty Whore of Babylon; & also hast continued the same still most miraculously, beyond all former expectation vnder our gracious Soueraigne, whom thou hast raised vp for a foster Father in her place:

[a] That he may haue an abundant portion of Gods Spirit.

[a] *So indue him we beseech thee, with abundant portion of thy spirit,*

[a] So we beseech thee to enlarge the heart of thine Annoynted Seruant, with an abundant portion of thy Spirit, both of wisedome and zeale for thy glory and kingdome, and tender affections towards thy children,

[b] According to his dignity and charge.

[b] *According*

[b] according to that

that high dignity laide vpon him, & the charge committed vnto him. [c] Grant that in token of his true thankefulnesse for all his dominions and great honour, and much more for the admirable deliuerances giuen vnto him & his, ([d] and aboue all, sith that thou hast made him twice, chiefly, so wonderfully in our eyes, thy principall instrument, in sauing vs thy poore Church) that he may set himselfe much more earnestly then euer did *Cyrus* or *Darius*, euen as worthy *Iehosaphat* and *Ezechiah*, to aduance thy glory, in enlarging & furthering this Kingdome of thy Son, and in promoting thy pure religion

to his dignity, to discharge faithfully that great charge cõmitted vnto him. Increase in him all tender affections towards thy children.

[c] *Grant him that in token of true thankefulnes for all his dominions, and chiefly the wõderfull deliuerances of his Maiesty & his,* [d] *& of vs all thy people principally by him) he aboue all others may set himselfe with* Iehosaphat *&* Ezechiah *and other worthy Kings of Iudah, to enlarge thy kingdom & promote thy*

2. *Petition.*

[c] That in token of thankfulnes for all his dominions and deliuerances,
1 At his comming in,
2 By discouery & preuenting the massacre,
[d] And for the deliuerances of the Church by him, he may set himselfe, first to aduance Christs Kingdome and Gospell.

2. Petition.

pure religion; destroying vtterly all vngodlinesse.

on with all his power, destroying whatsoeuer is against it, and discountenancing all vngodlinesse.

e And secondly to procure the good of Gods seruãts, repressing the wicked.

e *Inable him to procure each way the good of vs thy poore children committed to him. Strngthen him to preserue all vs thy poore people from the violence of the wicked;*

e Oh strengthen him to procure each way both by godly lawes, and all other godly meanes, the good of vs thy poore people committed vnto his trust, repressing all the wicked;

That we may liue in all peace & godlinesse without feare.

that we may boldly make profession of thee without fear of Atheist Papist, or any other malicious enemie.

that wee may liue a quiet life in all godlinesse and honesty, fearing none but onely thy heauenly Maiesty.

g To be affected towards him as the good people were towards *Danid*, and sound forth the Lords praises for him.

g *Grant to vs also this grace, in token of our thankefulnesse, that we all being still more loyally affected towardes him, as toward our*

g So grant that all wee thy children being affected towards thine Annoynted more and more, as towards our happy nursing Father vnder thee, & as all the good people were towards thy seruant *Danid*

uid, may euermore accordingly ſound forth thy praiſes for him. h Giue vs hearts to cry continually vnto thee for the preſeruation of his Maieſty, with the Noble Queene, and all their royall progenie, that the throne of his Kingdom may be eſtabliſhed vntil Chriſt the King of kings ſhall come: then to reſigne vp the Sceptér into his hands, & to betaken vp into his throne to reign with thee for euermore.

4 Good Lord giue al our Magiſtrates & Rulers vnder him the ſame heart, that they may be as the hands of thine Annoynted in euery place for the accōpliſhment of this worke.

5 And withall, as

most happy nurſing Father vnder thee, & as all the good people were towards Dauid, *may euer ſound forth thy praiſes for him.* h *And pray earneſtly for his preſeruatiō, & of our Queen, with all their royall progeny: That his kingdome may bee eſtabliſhed vntill Chriſt ſhal come, to reſigne vp this earthly Scepter, and reigne with thee eternally.*

4 *Giue all our rulers the ſame hart, that they may bee as the hands of thine Anointed in euery place for this purpoſe*

2 *Petition*

h To pray for him and his to reigne for euermore.

4 For our Magiſtrates to haue the ſame hearts.

2 *Petition.*

5 For our Ministers to tread in the steps of the holy Apostles

5 And as thou hast ordained chiefly to finish thy kingdome by the preaching of thy Gospell, which thou dist first spread by thy holy Apostles, subduing the world thereby,

a Seeking to saue euery soule by word

a so wee pray thee to send foorth powerfull Preachers into euery congregation, as may not cease to admonish euery one with teares.

b And conuersation.

b Teach them to frame themselues by al holy meanes to

thou hast appointed to build vp thy Kingdom chiefly by the sincere preaching of thy sacred Gospell, whereby thou diddest first spread it so speedily, subduing all the world by the Ministrie of thy holy Apostles; a So we pray thee send foorth faithfull Preachers, into euery congregation, which being furnished with gifts, and tenderly affected with the care of euery soule committed vnto their charge, may not cease with *Paul* to admonish euery one, both publikely & priuately, day and night with teares.

b Guide them good Lord to goe before thy people in all holy conuersation, and to frame them-

themselues to all, to winne all, [e] being afraid of giuing the least offence, either to harden, or any way to hinder the saluation of any one of them.

[d] Awaken at length (oh Lord) all our blind guides, and all sorts of vnconscionable Ministers, who are drunke with the blood of soules, that they may but remember, how the blood of one *Abel* did cry for vengeance from the earth; & that they may thinke in time where they will appeare, when Christ shall come to take an accoût for euery soule.

[g] Either giue them repentance for that bloody sinne, that they may saue themselues,

to winne all, [e] *& to be afraid of the least offence, which might hinder the salnation of any one.*

[d] *Awaken at length al sorts of vnconscionable Ministers, drunken with the blood of their peopel,* [e] *that remembring the cry of* Abels *blood,*

[f] *They may bethink themselues in time what to answere when Christ shall come.*

[g] *Either giue them repentance and care for their peo-*

2 Petition

[e] Afraid of the least offence.

[d] To awaken all our vncõscionable Ministers.

[e] That they remember the cry of *Abels* blood.

And Christs appearing.

[g] And either to repent and become profitable, or the people may

2 Petition. bee committed to such as by whom Christ may reigne, and they saued.

h That Antichrist may be cast forth, and whatsoeuer belongeth to him, or whereby he hath deceiued the people of the Lord.

i And all the very prints of his Idolatry vtterly destroyed.

ples saluation, or freethy poor people from them. Commit them to such by whom they may bebrought into obedience to the lawes of thy kingdome for their saluation.

h *That thou alone mayest reigne as Lord and King amongst them, Antichrist being cast out vtterly, with all things appertaining to his bloody religiõ, and wherby he hath kept any of thy people vnder his slauerie, or seekes to pull vs againe into Babylon.*

i *Deface (oh Lord) all the*

and those committed to them; or else vtterly free thy people from this heauy iudgement. Set such euery where by whose faithful Ministery thy people may be brought into a holy obedience to thy heauenly Gospell, to their euerlasting saluation. h That thou alone maiest reigne as Lord & King, and Antichrist cast out vtterly, with all that appertaines to his bloody religion, and whereby he hath vpholden his throne and tyranny, & kept any of thy people vnder his slauery, or at least, seekes to bewitch them, to pull them into Babylon againe.

i Good Lord destroy all the very prints of that cursed Idolatry, and

and whatsoeuer may put his fauorites in hope of euer repairing the ruines of their Babel.

prints of his Idolatrie, & cut off al hopes of euer building vp Babell againe.

2 *Petition.*

6 And seeing (oh Lord) that this is the glory and safety of thy Kingdome, when al the subiects of it, especially the leaders of thy people, liue in a holy vnion vnder thy lawes: take away we againe intreat thee, all contentions from amongst vs, with the causes thereof.

6 And seeing the chiefe glory and safetie of thy kingdome, is in the vnity of thy subiects, take away good Lord, we again intreate thee, all causes of contentions.

6 To pray for a holy vnity in the Church chiefly amongst the leaders, and to take away all causes of contention.

a Confound we pray thee, all the plots of that cursed *Balaam* of Rome; who knowing that not thine owne kingdome, if it be deuided, can stand, seekes day and night by all his agents to rend thy Church in peeces, the

a Confound all the plots of cursed Balaam *who knowing that no Kingdome deuided can stand seeks to rend thy Church in peeces, the more easily to pre-*

a To confound all *Balaams* deuices, who seekes by our deuisions to preuaile against vs.

2 Petition.

uaile against it when thou art also departed from it; as euer Sathan hath been wont.

more easily to preuaile against it when it is deuided, and thou departed from it: as Sathan hath euer preuailed by his instruments in all countries.

b And that we may buy this peace with the losse of all

b Grant that we may buy this peace with the losse of all, except thy fauour;

b Grant that we may buy this peace with godly *Abraham*, with the losse of all things, except thy fauor;

c That all sorts may ioyne themselues vnto vs.

c that all sorts seeing our holy agreement, may ioyne themselues vnto vs, and come into the bosome of thy Church.

c that all sorts seeing our holy agreement may comfoorth of Poperie, and prophaneness, vnto vs; and our brethren departed, may turne into the bosome of thy Church againe.

7 That euery one of vs may haue a care to saue others;

7 And moreouer, sith thou wilt haue euery one to helpe to builde vppe thy Kingdome, and to saue others by bringing

7 And whereas thou hast appointed that euery one of vs should labour to build vp thy Kingdome, by bringing others thereunto that they may be saued,

a giue

[a] giue vs hearts to haue a speciall regard of all those committed to our charge, to bring them in obedience to the lawes of thy Kingdom, [b] and euen all who are tyed vnto vs by any speciall bond.

[c] Giue vs grace to take euery first occasion which thou offerest for procuring or furthering their saluation, & so gaining them vnto thee, by all good admonitions, exhortations, and example.

[d] Let vs bee as the Angels vnto *Lot*, neuer resting before we haue gotten them safe into *Zoar*.

8 And that we may be able to perswade others more effectually, Lord giue euery one of vs

them thereunto, [a] *grant vs more care not onely for our charges, committed to vs:*

[b] *But for euery one tyed vnto vs by any speciall bond,*

[c] *Assist vs to take euery first occasion for gayning euery one vnto thee, by all holy meanes, of admonition, examples, and whatsoeuer.*

[d] *Let vs not rest before they be safe from the vengeance.*

8 *And that we may preuail the more, giue (oh Lord) a sweet feeling*

2 Petition

[a] Especially all commited to our charge

[b] With al knit vnto vs by any speciall bond.

[c] Taking all occasions to saue all by all meanes.

[d] To be as the Angels to *Lot*.

8 That wee may haue a feeling of the happiness of this kingdom

2 Petition.

what a blessed thing it is to be of thy Kingdome, & partakers of thy glory: euen to bee Kings and Priests vnto thee;

vs a sweet feeling, what a blessed thing it is to be the subiects of this thy Kingdom; to haue all the priuiledges thereof, and to be partakers of thy glory: Euen Kings and Priests vnto thee;

a And of the rewarde of holinesse.

a and what a happines there is in liuing such a holy conuersation.

a and what reward and happinesse there is in liuing such a holy conuersation:

b And how wretched the state of all other is.

b Make vs to consider how wretched the state of all other people is, being bondslaues of Satan & reserued for hel, seeme they neuer so happy.

b Make vs to consider aright how wretched and vnhappy the state of all other people is, seeme they neuer so happy in this world, beeing but bondslaues of Sathan, reserued for the chaines of eternall darknesse.

9 That wee may liue as the subiects of this kingdome ready to be translated.

9 Grant vs to liue, as thy obedient Subiects, that wee may passe from this kingdome

9 Oh heauenly King, grant vs to liue in all things, as the subiects of thy Kingdome, that so wee may passe from this

this kingdome of grace into that thy kingdom of glory.

10 Make vs to feare the causes of backsliding, that wee may neuer so much as looke backe with *Lots* wife, towardes this euill world; [a] but euer hie fast towardes thine heauenly Kingdome, hauing our eye at our Lord and Sauior, who sitteth at thy right hand, keeping there possession, for vs,

11 Destroy in vs euery corruption, wherby Satan keeps vs any way in his slauery, or at any time gets the dominion ouer vs.

12 Hasten that glorious day, when the difference shall appeare betweene vs thy subiects,

of grace into thy glorious kingdome.

10 *Make vs to feare the occasiõs of backsliding, that we neuer so much as once looke backe vnto the world,* [a] *but hie fast towardes heauen, where our Sauiour keepes possession for vs.*

11 *Destroy in vs all our corruptions, whereby Satan preuailes against vs.*

12 *Hasten that day when the difference shall appeare betweene vs &*

2. *Petition.*

10 Fearing the causes of backsliding.

a Hying fast towars heauen, looking at our Sauior.

11 To destroy all our corruptions.

12 To hasten the day of our glory and triumph.

2. *Petition.*

them that fear thee not, when we shal reigne with thee for euer, al the rest beeing thrust forth into eternall darknesse.

13 And in the meane time seeing we liue by faith, to increase our faith.

13 *And because wee now liue by faith, & not by sight, the wicked oft flourishing whē all thy childrē are afflicted, oh Lord increase our faith in all thy promises.*

a That growing to full assurance wee may ouercom the world.

a *Cause vs that through the comfort of our faith, and power of godlinesse, wee may grow vp to a ful assurance, that*

iects, and those who serue thee not; when we shall wholly reigne in glory with thee, free from all our enemies, and from euer offending thee any more.

13 And because in the meane time, we thy subiects liue by faith, and not by sight in this world, where all things vsually seeme to goe out of order; the wicked flourishing in their vngodlinesse, when wee oft weepe & mourne: O Lord increase our faith, in all thy gracious promises.

a Cause vs throgh the comfort of our faith and power of godlines wrought in vs therby, to growe vp to such a full assurance, that wee are the true heires of thy

thy Kingdome, that we may easily ouercome all the hinderances of the world, [b] & hauing the patience of Saints wee may bee faithfull to the death, vntll thou set the crowne vpon our heads.

14 Fill our hearts with such peace of conscience, and ioy in thee, with all the fruites of righteousnesse, incouraged by the sweete promises, that al others may see to what Kingdome wee belong; and that we our selues may feele daily the beginning of it in our selues, so entring into thy heauenly ioy.

The third Petition.

THy will bee done in earth, as it is in heauen.)

we are the true heires of thy Kingdome, & may ouercome all hinderãces, [b] that beeing faithfull to the death wee may may haue the crowne of life.

14 Fill our hearts with such peace & ioy, with all the fruites of righteousnesse, that all may see to what Kingdom we belong, and wee may enter into thy ioy.

Thy will be done, &c.)

2. *Petition.*

[b] And remain faithfull to the death.

14 To be filled with peace ioy and righteousnesse: That all may see of what kingdome we are: and we enter into our ioy.

1 To pray that we may

3. *Petition.* declare our childlike affections, zeal, and thankfulnesse by doing his heauenly will.

1 *And that our child-like affections with our zeale and thankefulnesse, may more appeare to all the world; quicken vs to doe thy heauenly will; chiefly that wherein thou hast shewed vs how thou wilt haue vs to walke,* [a] *that wee may doe it cheerefully as the Angels.*

[a] As cherful- as the Angels.

2 *Pardon our imperfect seruice, & accept our will for the deed.*

2 To accept our will for the deed.

3 *Let it bee our chiefe desire to stand in thy presence, to enquire by al holy meanes and in all huuen.*

3 That wee may delight to enquire his will by all meanes.

) 1. And that our child-like affections towardes thy heauenly Maiestie, our zeale for thy glory, & thākfulnes for thy Kingdom, may be more manifest to all the world; quicken vs to doe thy heauenly will, and commandement, chiefly those with which thou hast fully acquainted vs, how thou wilt haue vs to walke, and keepe thy vvatch; [a] and that with as much readinesse as thy Angels in heauen.

2 And wherin we are too short, accept (good father) our wiling mind

3 Let it bee our delight to stand euer in thy presence, to enquire thy diuine pleasure, both by reading and hearing thy heauenly word

word, and asking of others; and also by earnest praier, with faithfulnesse in all our calling, and true humility. [a] And euer so soone as thou hast by any means made knowne vnto vs, what thy good will is, giue vs therewith *Dauids* Eccho, that without consulting with flesh and blood wee may say forthwith, I am heere Lord, to doe thy will, yea thy lawe is within my heart: that so all our seruice may bee freewill offerings vnto thee.

mility to know what thy diuine pleasure is: vouchsafe to manifest thy good will vnto vs for our direction. And euer so soone as thou hast made it known vnto vs, [a] *giue vs* Dauids *Eccho to say, I am heere Lord to doe thy will, thy Law is within my heart.*

3. *Petition.*

[a] Hauing *Dauids* Eccho, I am heere Lord.

4 Furthermore wheras it is thy decree, that thorow many troubles we must enter into thy heauenly Kingdome, (good Father) frame our corrupt wills vnto thy

4 *Moreouer, seeing it is thy decree, that through many troubles wee must enter into thy kingdom good Father giue vs hearts*

4 To prepare for troubles, and humble our selues vnder them as his obedient children: Making right vse of them.

3 Petition.

to looke for thē, & withall subdue our corrupt wils to thy holy will, that humbling our selues vnder thy hands wee may enquire the true meaning of thy rods, and also try & reforme our wayes immediatly [a] without once whispering against thee.

b Assure vs that in loue thou so workest our good in all our trials, euen whē thou smitest vs, & wilt giue vs a happy issue in thy due time, when wee haue rightly profited by thē.

thy heauenly will: and giue vs grace to looke for them, and euer to humble our selues vnder thy hand, as thy obedient children, seeking alwaies to pacifie thee, searching immediately the meaning of thy rods, and amending whatsoeuer is amisse, [a] without once whispering against thy diuine Maiestie.

[a] Without whispering.

[b] Assure vs that thou still loueſt vs, euen whē thou correcteſt vs most sharply, and art working our good; and wilt in thy due time giue a happy end to all our troubles, and cause thy louing countnance to shine on vs againe, when wee haue made the right vse of them, & truely profited by thē.

[b] To be assured that God doth all of loue for our good, & will giue a happy issue.

5 And

5 And if it shall bee thy good pleasure to call vs to suffer for thy name, keepe vs that we may not suffer as euill doers, or busie bodies for medling in things without our calling, so to bring crosses on our selues; but as thine own children for righteousnesse. [a] And then make vs to take vp our crosses, with all ioyfulnesse, that thou accounteſt vs worthy that honour; [b] looking stedfastly at the great reward holden forth vnto vs, in the hand of our Lord and Sauiour, who hauing troden that way before vs, is there highly exaled to reigne for euer.

5 And if it shal bee thy good pleasure to call vs to suffer for thy name; keep vs that we may suffer as thy owne children for righteousnesse: a & then to take vp our crosses with thankefulness, reioycing that thou counteſt vs worthy that honour; b and looking stedfastly at our Lord & Sauiour, who hauing first troden that way before vs, sits for euer in glory at thy right hand.

3. Petition. 5 That wee may not suffer as euill doers, but onely for righteousnes. 1 Pet. 4. 15.

a To take vp our crosses with ioy and thankfulnes:

b Looking at our Sauiour.

6 Keepe vs that wee neuer goe against thy reuea-

6 But keepe vs that we doe

6 That wee may not doe

4 *Petition.* any thing against his reuealed will, to obtain neuer so great a good, which we imagine.

not any thing against thy reuealed will, to procure therby neuer so great a good; seeing thou canst and wilt maintaine all thine owne causes, and effect what-soeuer is best, without our sinne. That wee may euer truly pray, Thy will bee done in earth as it is in heauen.

reuealed will, whereby thou hast conuinced our consciences, vnder pretence either to honour thee, or to doe any seruice vnto thy Church, or for neuer so great a good: seeing thou canst and wilt maintaine thine owne honour, and causes, and saue thy Church, effecting whatsoeuer is best without our sinne. That wee may euer truely pray, *Thy will be done in earth as it is in Heauen.*

The fourth Petition.

In the fourth Petition. To the end that all may see the tender care of our heauenly Father for vs,

Giue vs this day, &c.) *And then (oh deare Father) when wee are such, that the world may see thy*

Giue vs this day our daily bread.) And then (oh deare Father) when thou hast giuen vs such hearts thus to seeke thy will, to the end

end that the world may ſee the tender care thou haſt for vs, & how thou doſt fulfill vnto vs all thy promiſes, and that we likewiſe may wholly attend the ſeeking of thy glory, in the inlargement of thy kingdom, and doing of thy will;

tender care ouer vs, and how thou fulfilleſt thy promiſes vnto vs, & that we may the better attend the ſeeking of thy glory and good pleaſure;

4 *Petition* and that wee may attend the doing of his will;

1. vouchſafe vs graciouſly all things meete for the comfort of this preſent life.

vouchſafe vs the cõfort of this preſent life.

1 To pray for the comforts of this life.

2 Shew vs thy fatherly loue, prouiding ſufficient for al our neceſſities in thy due time. Feede vs with the hidden Manna.

2 *Shew vs thy loue in prouiding for vs in due time. Feede vs with thy Manna.*

2 To ſhewe vs his fatherly prouidence.

3 Direct vs to vſe all the holy meanes, which thou haſt appointed to ſerue thy diuine prouidence; both painfulnes thrift, & godly wiſdom chiefly in our particular calling;

3 *Direct vs to vſe all painefulneſs & holy wiſedom, chiefly in our particular calling, with all the means to ſerue thy prouidẽce:*

3 And to direct vs to the meanes to ſerue the ſame Chiefly in our particular calling, auoiding the contrarie.

4 *Petition.*

auoiding whatsoeuer may hinder our cõfort or hurt our estate.

auoiding as warily whatsoeuer may any way endanger vs, make our liues vncomfortable, or hurt our estate.

3 To commit our selues wholly to his protection, depending on him without feare.

3 *Grant vs to hide our selues vnder thy watchful protection without feare, knowing that our times are in thy hãd to continue as pleaseth thee.*

3 Grant vs grace also euermore in all humility to cõmit our selues vnto thy fatherly protection, walking in thy waies, not fearing what man can doe vnto vs; remembring that our times are in thy hands, to continue so long as it pleaseth thee.

4 To know our owne frailtie:

4 *Make vs able to consider that of our selues we cannot prolong our liues one minute,* [a] *nor haue any power to get one morsel of bread vnlesse thou both shewe vs the meanes, assist vs to vse them, and giue*

[a] And vnability to get a crum of bread or to see or vse the means

4 Make vs euer to remẽber that vnless thou who hast giuen vs our liues do preserue them, we cãnot continue one moment; [a] and to know that of our selues wee haue no power to get one morsel of bread, vnlesse thou both shew vs the means, & after inable

ble vs to vse the same, & giue a blessing to them

5 Humble vs in the sense of our vilenesse that wee are so farre off from deseruing eternall life, that wee are not worthy of the least crumme of bread which thou hast taught vs to begge daily.

6 And grant vs to knowe, that when wee haue it, wee are but theeues and vsurpers of it, & of whatsoeuer else we possesse, & to make a dreadfull account for it; [a] vnlesse thou giue it vs in Iesus Christ. Because we hauing lost all through *Adams* transgression, can haue no right vnto it againe, vntill it be restored vnto vs, in our Lord and Sauiour.

a blessing to them.

5 Humble vs herein, that we are not worthy the least crum of bread, which we are taught to begge daily.

6 Make vs to knowe that we are but vsurpers of it, & of whatsoeuer else we haue, [a] vnlesse wee bee in Christ, and so haue al by him; because we hauing lost al, can haue no right to any thing vntill it be restored vnto vs in him who is Lord of all.

4 *Petition*

5 To be humbled in the sense of our vnworthinesse of bread.

6 To know that we are vsurpers of it, and of all other things,

[a] Vntill they be giuen vs in Christ, hauing lost all in Adam.

4 *Petition.* To get more assurance of oue title in Christ.

b *Increase our assurance, that thou hast giuen him vnto vs, that wee may haue a title to whatsoeuer we inioy.*

b Vouchsafe therfore to increase our assurãce that thou hast giuen vs thy Son who is Lord of all, that in him wee may bee certaine, that we haue a true title to whatsoeuer wee enioy.

7 For power to the creature to nourish vs.

7 *Blesse thy good creatures to nourish and comfort vs, & remoue from them the curse due vnto our sinnes.*

7 Giue withall both power and strength to nourish & comfort vs, remoouing the curse which our sins deserue.

8 For contentation with our estate.

8 *Giue vs contented hearts, though wee haue but bread,*

Bread.) 8 Bestow vpõ vs contented & thankfull hearts, with the estate wherein thou settest vs, though we haue but bread;

c And to see the Lords prouidence in bread alone.

a *acknowledging thy fatherly prouidence as well in want as plentie; and that thou wilt make euen bread sufficient when other meanes faile.*

a & grace to see and acknowledge thy wise & tender prouidence, as wel in want as plenty; being vndoubtedly assured that thou canst & wilt make bread alone to satisfie vs aboundantly, when other

other meanes faile.

This day.)9 And if thou ſhalt euer bring vs into that ſtrait, that we ſhall haue no more but for the preſent day, nor any meanes of ſuccour in the world; then ſtrengthen vs to giue thee glory, by caſting our ſelues wholly vpon thee, without impatience or fainting; that wee may bee able euen then to ſhew our confidence in thee, and how wee liue not by bread onely, but by euery word proceeding out of thy mouth.

10 Certifie our conſciences aforehand that howſoeuer wicked men bee they neuer ſo rich, may ſtarue with hunger before they die, yet thou wilt neuer let vs

9 And if we ſhall come to haue no more but for the preſent day, nor any meanes to ſuccour vs; thē ſtrengthen vs to caſt our ſelues vpon thee without fainting, and to ſhew that we liue not by bread onely, but by thy power and tender care and bleſſing.

10 Certifie our conſciences, that though wicked men may bē hunger ſtarued, yet thou wilt neuer let any of vs that ſerue thee

Petition.

9 And when we haue but for the day, nor any meanes;

To pray to be able to caſt our ſelues wholly on the Lord without fainting.

10 To pray for aſſurance that the Lord will neuer let vs want that is good.

4 Petition.

faithfully, being heires of thy kingdome, to want any thing that is good for vs;

thine owne obedient children & heires of thy kingdom, to want any thing that shal be good for vs;

a But worke extraordinarily, when ordinary means faile.

a but wilt work extraordinarily, causing our enemies to feed vs, or the fowles to bring vs meate rather then wee shall want.

a but that thou wilt rather work extraordinalie, when ordinarie meanes faile; & wilt cause our enemies to feed vs if our brethren forget vs, the very fowls to bring vs bread & the heauēs to powre downe a blessing.

11 To be afraid of dishonouring thee by carking cares aforehand, or impatience in tryals.

11 Keepe vs therefore, oh louing Father, from carking cares aforehand, for prouision for vs or ours; & much more frō murmuring & impatience wherby thou art dishonoured and prouoked.

11 And therefore (good Father) let vs alwaies bee reuerently afraid of dishonouring, or grieuing thee by carking cares aforehand, for prouision for our selues or ours; & much more of murmuring, or impatience, or fainting in any such tryalls, whereunto our sinfull natures are extreamely inclined.

12

12 Make vs able to sanctify thy great name in vsing only the means to serue for thy protection & prouidence, referring the worke and whole successe vnto thy heauēly Maiesty alone, being certain that thou wilt make al to prosper as shall be best, and that thou canst not faile vs nor forsake vs.

13 And when thou doest bestow those thy gifts vpon vs, giue vs a holy vse of them, that euen our riches and all outward benefits may further our saluation; & that wee may see thy goodnesse in them.

a Oh neuer suffer vs to abuse them to satisfy our sinfull desires; or puff vp our proud harts, or make them our gods,

12 *Make vs able to sanctifie thee, vsing only the means for thy protection and prouidence, cōmending our selues & al the sucess wholly vnto thee, being certainely assured that thou canst not faile vs, nor forget vs.*

13 *And when thou doest bestow thy gifts vpon vs, make vs to behold thy goodnes in vsing thē holily that all may further our saluation.*

a Neuer suffer vs to abuse thē to satisfie our lusts, or set our cōfidence and loue vpon thē,

4 *Petition.*

12 To pray to bee able when we haue vsed onely the meanes to refer the blessing to the Lord.

13 To haue a holy vse of all Gods gifts to our saluation, namely of our riches.

a Neuer abusing them.

4 *Petition.*

making them our gods.

gods, putting our confidēce or felicity in thē.

14 To imploy them to the ends appointed, as first & chiefly, to maintaine Gods religion, and relieue his seruants.

14 *Teach vs to imploy them to mainetaine thy worship & seruice, and performe all holy duties, especially for the reliefe of thy children, for whom wee are to pray daily, and to whom thou hast giuen an interest in the vse of them.*

14 Teach vs to imploy that thou hast vouchsafed vs, to the maintenance of thy religion, with all the holy endes which thou hast ordained them for: and especially for the releefe & comfort of our poore brethren, for whō thou hast taught vs to pray daily as for our selues; & to whom thou hast also giuen an interest in the vse of our goods.

15 To pray for bowels of compassion towards the poore.

15 *Giue vs hearts full of compassion towards the poore, to comfort & to refresh their hūgry soules; that so their backes & bellies may*

15 Giue vs bowels of compassion towardes the poor & needy, that we may take off euery heauy burden, releeue the oppressed, deal our bread to the hungry soules, that their backs and bellies may blesse vs,

vs, and that thou maiest remember vs in the day of our aduersitie, and wee lay vp a sure foundation against the time to come.

[a] Inable vs herein to shew forth our homage to thy diuine Maiestie, that we hold all of thy goodnesse; and declare the loue wee beare to thy children for thy sake, & chiefly to them that most excell in thy graces; [b] and so the true practice of the Cõmunion of Saints, waiting for that ioyfull sentẽce from our Lord and Sauiour; *Come yee blessed of my Father, receiue the Kingdome prepared for you, for when I was hungry, you gaue mee meat.*

The

blesse vs, and that thou maiest remember vs in the day of trouble.

a *Inable vs heerin to shew our thankefulnesse to thy heauenly Maiesty, loue to thy children, & chiefly to the most excellent;* [b] *& therein the true practice of the Cõmunion of Saints, waiting for the ioyful sentence;* Come yee blessed of my Father, receiue the Kingdom prepared for you, *&c.*

4. *Petition.*

a So to shewe our homage to God therein, and loue to his children.

b And the communion of Saints, waiting for the ioyfull sentence.

5 *Petition.*

And seeing our sinnes only doe hinder al these things which we haue begged,

The fift Petition.

F*orgiue vs our tres-passes.*) And wheras our sinnes onely doe hinder our assurance, that wee are thy children, and cause vs that we can neither behold thy glory, nor feele the power & happinesse of thy kingdome; neither yet haue that ful security for thy fatherly prouidence and protection from all euill, which otherwise wee should find; & doe moreouer bring all contrary euils vpon vs, and therefore thou hast taught vs to cry euery day, *Forgiue vs our trespasses*: 1 Pardon (good Lord) & remoue all our iniquities which keep away these good things from vs.

Forgiue vs our trespasses. *And whereat our sins onely doe hinder, and turne from vs all these blessings which we haue begged, and bring innumerable euils vpon vs, insteed of thē, and so make vs most vnhappy: whereupon thou hast taught vs to cry euery day,* Forgiue vs our sins: 1. *Pardon, good Lord and remoue all our sinnes out of thy sight, which hinder all these good things from vs.*

a And

a *And to this end that wee may neuer giue thee rest, vntill we haue gotten this assurance of Pardon, teach vs that herein is all true happines, and without this wee are most miserable, & without all hope of cõfort, and of all thy creatures most vnhappy.*

2 *Shew vs also the hainousnesse of sinne, declared* a *in the fearefull punishmẽt of thy most glorious Angels, the excellentest of all thy workes, whom for one sinne thou didst*

a And that wee may cry more earnestly for forgiuenesse, neuer giuing thee rest vntill we haue attained it; teach vs that heerein alone stands all true peace & blessednesse, when wee haue this full assurance sealed in our harts, that our sins are pardoned; and that all they whose sinnes are not remitted, are most accursed and vnhappy.

2 And to this end shew vs (good Father) the hainousnesse of sin, by making vs to consider aright thy wrath declared against it from heauen, a first in the fearfull punishment of thy most excellent creatures the Angels, whõ for that one sinne, euen because they were not con-

5. *Petition.*

a Because herein alone stands all true comfort.

2 To be able to see the hainousnesse of sinne,

a In the fearefull punishment of the Angels:

5. *Petition.*

content with their estate, thou hast cast downe into hell, to bee reserued in chaines of darknes vnto the iudgment of the great day, then to bee damned to endlesse torments.

throw downe into hell, to bee reserued in chaines of darkenes to the iudgement of the great day.

b Of our first parents,

b And afterwards in our first parents, cast from their happy estate for eating the forbidden fruit, for whose transgression alone, all the curses of this life & that to come, fell not only vpon themselues, but also all their posterity, euen all of vs being wrapped in the same condemnation, vntill we be deliuered by Iesus Christ, & for which all the creatures may bee euer iustly armed against vs.

b *And afterwardes in our first parẽts cast out of their happy estate, accursed in themselues & all their posterity, euen all vs, vntill wee obtaine deliuerance by laying hold on our Lord and Saiiour, and for which all the creatures might be iustly armed against vs.*

c Of the old world,

c Open our eies to see this

c *Make vs a-*

ble yet more plainely to behold the same, in the generall destruction of the old world; [d] *turning* Sodom *into ashes for a warning to all posterity;* [e] *preparing hel for an euerlasting punishment to al vnbeleeuers & impenitent sinners.*

[f] *Set before our faces thy seuerity against thine own dearest childrē, as in cutting off* Moses (*onely for that he did not sanctifie thee at the waters of strife*) *that hee could not enter into Canaan the promised land*

this thy wrath against al vngodlinsse yet more fully, not onely vpon the wicked in the generall destruction of the old world & in turning the filthy Cities of *Sodom* and *Gomorrah* into ashes, to remaine as eternal monuments vnto all posterity;[e] and in preparing the lake burning with fire & brimstone, for an euerlasting punishment to all vnbeleeuers, and impenitent persons; but euen against the sins of thine own deare children.

f Set before our faces that heauy punishment vpon thine owne faithful seruant *Moses*[f], or so small a fault in our account (as not honoring thee before the people in beleeuing and auouching

5 *Petition.*

[d] Sodome.

[e] Hel prepared for the wicked.

[f] And in the punishment of Gods dearest seruants: As *Moses.*

5 *Petition.*

ching thy power and truth) that thou diddest cut him off frō entring into *Canaan*, which of al earthly things he must needes most desire, because it was the land of promise, the type of heauen; & also in that thou didst this after that hee hadled the people fortie yeeres towards it.

after hee had led thy people forty yeers towards it, and now brought them to the verie borders of it, and might stand & looke into it, but goe no further.

g Dauid.

g And besides the punishment of *Dauid* and his house for that one sin, that thy hand did so pursue him and his, all his life long; and so thy sharpe corrections laid vpon all other thy dearest seruants registred in thy booke: *h* Lord teach vs yet more rightly to conceiue the vilenesse of sin by this one thing chiefly, that the least trangression of thine.

h And chiefly that vpon our Sauiour himselfe in his vnspeakeable torments.

g *And besides the punishmēt of* Dauid *and his house al his life long, and the fearefull iudgments on many of thine owne faithfull seruants:* h *Teach vs to cōceiue aright of the vilenes and danger of sin hereby, that the least sin of thy elect could neuer haue bin*

ranſomed, but by the ſacrifice of thy owne deare Son; and how thou didſt powre out vpō him the ful vialles of thy wrath, to cauſe him to ſweat that bloudie ſweat, & to cry My God, why haſt thou forſaken me?

thine elect, could neuer haue beene ranſomed, but by the vnſpeakable torments of thine own beloued Son the Lord of glory, taking our nature, to become a ſacrifice to appeaſe thy wrath, & to ſatisfie thy iuſtice. How thou didſt powre out vpon him, the full vialls of thy wrath, to cauſe him to ſweat drops of bloud, and to cry out; *My God, my God, why haſt thou forſaken mee?*

5. *Petition.*

3 *Giue vs acōtinuall meditation heereof, & of the innumerable euils which euery ſin brings on thine owne children, vnleſſe, they be preuented by ſpeedy repentance.*

3 Giue vs ſome true ſenſe hereof, & withall this grace to keepe a cōtinual remembrance of the innumerable euils, which euery ſin brings euen vpon vs thy own childrē, in our ſoules or bodies, goods, name, friends, or labours; vnleſſe

3 To haue ſome ſenſe of the innumerable euils which each ſin brings,

Vpon Gods own children.

Vnleſſe they be preuēted.

5 *Petition.*

[a] Especially how they deprive vs of Gods protection and prouidence, and all power in praier, and many extraordinary experiments.

4 To be able to comprehée in some sort the greatnesse of our sin, and how it is increased by circumstances, being committed against
[a] The infinite God:
[b] Our high calling:
[c] All mercies:

[a] *Especially depriving vs of al true cõfort & power in praier so long as wee remaine therin without repentance, besides the losse of many extraordinary fauours, which wee certainely expect.*

4 *Shewe vs withal the hainousnes of our sinnes, & how they are increased being committed not only against thy glorious Maiesty, but more also contrarie to our high*

lesse wee preuent them by speedy and vnfained repentance.

[a] Especially to consider how therby we are left wholly destitute of thy protection & prouidence, and depriued of all comfort & power in praier, so long as we remaine therin; and also of many extraordinary experiments of thy bountie, which otherwise wee should finde.

4 Make vs able in som sort to comprehend the greatnes of sin, [a] by the infiniteness of thy glorious Maiestie, against whom each sin is committed. [b] Shew vs how our iniquities are increased hereby, also that they are cõmitted contrary to our high calling

to

to bee Christians, and heires of thy kingdom. [c] And also against such abundant mercies, both ordinary & extraordinary, [d] with so many & strong meanes to restraine vs; [e] besides sundry vowes and couenants renewed, [f] and that after mercy obtained, & pardon formerly sealed, vpon our promise of amendment.

calling, [c] *and against all thy abũdant mercies,* [d] *with so strong meanes to restrain vs,* [e] *beside so many vowes and promises of amendment,* [f] *& that after pardon formerly obtained and sealed vnto vs.*

5 Petition

[c] All mercies.

[d] All meanes.

[e] Our vowes.

[f] After pardon obtained.

5 Open our blind eies to haue some light also of the multitude of our transgressiõs, how they are more in number then the starres of heauen, [a] seeing they are euery breach of thy diuine will reuealed vnto vs in the Law and Gospell, and that not only in thought, word, or deed, [b] but euen in omit-

5 Grant vs som sight also of the multitude of our sinnes, how they are without number, [a] *being not onely euery breach of thy cõmandements,* [f] *in thought, word, or deed,* [d] *but euen in omitting any of the least part*

5. To haue some sight of the multitude of our sinnes:

[a] Being euery breach of Gods Commandement in thought. *Rom.7.7.*

[b] Or in omitting the very least dutie, *Gal.3.10.*

5 *Petition.*	*thereof, or doing it without all our heart and strength.*	omitting of any part therof, or doing it without all our heart, and al our strength.
[c] Besides *Adams* sinne.	[c] *And beside the fall of our first parents, whereof we are all guilty;*	[c] And besides the fall of our first parẽts wher by wee are all the children of wrath, & vnder thy curse;
[d] The corruption of our nature:	[d] *make vs to perceiue the corruption of our sinful natures,*	[d] make vs to perceiue the corruption of our sinful natures receiued from thence,
[e] Being wholly carried to euill.	[e] *whereby wee are so infected with sin, that we are inclined vnto euill continually; and vnable to think much more to will any thing but that which is sinfull.*	which as a leprosie doth wholly ouerspread vs: [e] whereupon we are so wholly inclined vnto wickednesse, that all the thoughts of our hearts, are onely euill continually; so as wee cannot of ourselues so much as thinke, much lesse will, any thing but that which is sinfull.
And the hardnesse of our hearts.	*Grant vs some feeling of the hardnes of our hearts, that we are so little*	Vouchsafe vs some feeling of the hardnesse of our hearts, that wee are

are ſo little mooued, either at the hearing of ſo many iudgements, or the inioying of ſo many mercies to make any right vſe of them.

mooued by thy iudgements or mercies to make any right vſe thereof.

5 *Petition*

6 Giue vs ſuch a liuely, and continuall ſenſe hereof, together with the feeling of our daily ſlips, wants, frailties, infirmities, imperfections, & noyſome luſts, iſſuing from this filthie puddle of originall corruption in vs, [a] that wee may bee wearie of this bodie of ſin, [b] groning vnder the bondage of this our corruption & ſighing to be deliuered from it.

6 Giue vs ſuch a liuely ſenſe hereof, & of our daily frailties, infirmities and noiſome luſts, flowing from this lothſome ſinke, [a]. that in the feeling of this bondage of our corruption, [b] wee may euer ſigh, to be deliuered therefrom.

6. For a continuall ſenſe of our daily frailties.

Trauelling vnder them.

[b] Deſiring to be deliuered, *Rom.7.24*

7 Shew vs alſo our moſt grieuous faults, not onely of our youth and ignorance, but thoſe much more which

7 Set before our faces alſo the grieuous faults of our youth, & much more thoſe which we haue

7. That wee may ſee our moſt grieuous ſinnes both before our calling and ſince.

5 Petition.

cõmitted since our high calling, contrarie to our consciences, and [a] chiefly those whereby wee haue dishonoured thee, to the reproach of thy Gospell, the griefe of thy seruants, or to the hindering the saluation of any soule.

[a] Chiefely our scandalous sinnes.

wee haue committed, since thou hast called vs by thy grace vnto so high a dignity, & conuinced our consciences. [a] Chiefly set euer before our faces our open & scandalous sins, wherby we haue most dishonoured thee, causing thy Gospell to bee euill spoken of; grieued thy children, or any way hindered the saluation of others.

8. That by all these we may see what debters we are,

8 *Giue vs grace that by all these we beholding the infinitenesse of our debt, [a] and our great miserie thereby, may run continually to the fountaine of thy Sons blood which is open to al the house*

[a] And may be driuen to crie for forgiuenesse, and to runne to the fountaine of Christs blood.

8 Open our eies that by all these we may see what debters wee are, and how vnable to pay the least part thereof, but to lie in hell for euermore; [a] that we may cry continually with *Dauid*, *Lord forgiue vs our sinnes, and blot out all our offences*; remember not our rebellions, wash

wash vs thorowly, purge aud clense vs; thus running euery mo ment to the fountaine of thy Sonnes blood, which is open to all the house of *Israel*, for all sins and vncleannesse.

of Israel for sinne and vncleannesse, crying, Wash mee thorowly from my sinne, purge and clense me.

5 *Petition.*

9 And yet withall, that we may not be vtterly ouerwhelmed by the vgly view of the multitude or lothsomnes of our trāsgressiōs, as though they could not bee pardoned, nor we purged from them; comfort vs in this, that thy Sons blood is of infinite merit; and alsufficient to wash vs from all our iniquities, (though they were the most hainous sins that euer were cōmited, yea although we had al the sins of the world vpon vs)

9 And yet that the vgly viewe of them may not vtterly dismay vs, as though wee could not bee purged from them: comfort vs in the infinite worth and merit of thy Sonnes blood, which is allsufficient to cleanse vs throughly, although we had all the sinnes of the world vpon vs, so long

9. That we may find comfort in the alsufficiencie thereof.

5 Petition.

as wee can cry to bee washed therein.

vs) so long as in a true feeling and sorrow for them wee can desire to be washed therein.

10. To the end that wee may not be deceiued in the forgiuenesse of our sinnes.

10 And to this end that wee may not be deceued in our imagination, seeing thou admittest none to this foũtaine, but only thẽ that come in true faith, and vnfained repentance for all their euill waies, resoluing to liue a new life & crying after this fountaine.

10. But because wee are all very readie to deceiue our selues, imagining that wee are washed, when we remaine still in our filthinesse; seeing thou neither callest, nor admittest of any to this fountain, but them that come in true repentance for all their euill wayes, fully purposing amendment; & in a liuely faith in thy sweete promises, desiring to grow therein;

To pray for true repentance and faith, which are the vnseparable companions of forgiuenesse. *Heb.10.16.17*

Make vs able in the sense of our vilenes by nature, & our particular sins, to mourne bitterly when wee looke at thy

Oh grant vs grace, truly to see our particular sinnes, and the vilenesse of them. Make vs able in the sight of them, and the sense of our estate and danger by them,

them, to mourne bitterly for them, looking at thy Sonne, whom wee haue pierced thereby.

Sonne whom wee haue pierced thereby.

5 Petition.

11. Make vs so to hate and abhorre them, that being once purged in this Lauer, wee may bee euer afraid of defiling our selues againe, by sinning against that most precious bloud.

11 *Giue vs hearts so to hate all sinne, that we may be afraid of euer defiling our selues againe, sinning against that most precious bloud.*

11. To hate all sinne, and to be afraid of defiling our selues againe.

[a] Helpe vs to trie both our repentance, and faith; by the holy rule which thou hast giuen vs in thy Law and Gospell, that wee may know them to bee such, as will abide the triall, and not hypocriticall; [b] and such also as haue bene first wrought in vs by the powerfull preaching of the Gospell, and doe con-

[a] *Help vs to try our repentance & faith by thy heauenly word, to bee such as are sound,* [b] *and haue beene wrought in vs by the preaching of the Gospell, & do continually increase, which are certaine e-*

[a] To try both our faith and repentance, by the Word, to be sincere:

[b] And such as haue beene wrought in vs by the Gospell, and doe encrease and grow.

5. Petition.

12. That wee may continually examine and iudge our selues.

13. To pray againe for pardon of the sinnes of our Land.

a At the instant prayers of Gods seruants by the blood of Christ.

uidences thereof,

12 *Grant vs grace to iudge our selues daily, that we may not bee iudged of thee.*

13 *Remember vs also, we intreate thee againe, for our sinfull land;* a *though euen the earth bee corrupt, & the cry of the sins exceeding great, yet let the cry of vs thy children in euery corner, preuail against the cry of the sinnes, that thy mercy may bee magnified in al*

continually encrease & grow; which are the infallible euidences, that they are sound and sincere.

12. Giue vs hearts to bee daily examining, and iudging our selues, that we may escape thy iudgement.

13. Wee entreate thee also againe for our sinfull Realme, a to pardon all the fearefull prouocations thereof, and to be pacified at the instant prayers of thy faithfull seruants, crying vnto thee in all places, by the bloud of thy Sonne, which speakes better things than the bloud of ABEL. Let that crie still preuaile against the crie of the sinnes, that thy mercie may bee magnified

fied in al the world, and the innocent may ſtill deliuer the Iland.	*the world.*	5. *Petition.*
As wee forgiue them that treſpaſſe againſt vs.] And whereas thou (Oh holy and gracious Father) haſt taught vs euer to pray to bee forgiuen, as wee forgiue them that treſpaſſe againſt vs, telling vs plainly, that if wee doe forgiue others for thy cauſe, thou wilt alſo forgiue vs; and contrarily, that if wee will not forgiue others, wee ſhall neuer bee forgiuen.	As weforgiue *&c.*] *And as thou haſt taught vs to pray onely ſo to be forgiuen, as wee forgiue others; aſſuring vs, that if wee doe forgiue, we ſhall be forgiuen, & otherwiſe wee ſhall neuer bee forgiuen:*	Whereas wee muſt pray to be forgiuen as we forgiue.
1. Change (good Lord) the wickedneſſe of our ſinfull hearts, which are moſt ſtrongly bent to malice and reuenge.	1. *Change our malicious and proud hearts, which are moſt vehemẽtly carried vnto reuenge.*	1. To pray againſt all maliciouſneſſe, and deſire of reuenge.
[a] And howſoeuer we hate	[a] *And althogh*	

5 *Petition.*
a That though wee hate the sinnes of the wicked, and reioyce in the execution of Gods righteous iudgements on them:

we hate the mãners & company of the wicked & whatsoeuer is in them, whereby thou art dishonored & prouoked, & reioyce in the executiõ of thy righteous iudgments, b *and pray daily for the confounding of all the wicked practices and deuices of the enemies of thy Church; yet grant that wee may seeke the saluation of all sorts in tender compassion.*

hate the manners and company of the wicked and whatsoeuer else is in them, whereby they dishonor thee, or shew themselues to be thine enemies, and that wee reioice in the execution of thy righteous iudgements, whereby thou getteſt thy selfe glorie vpõ the proud enemies of thy Church: b and although wee doe also pray daily for the confounding of all their wicked practises and deuices; yet Lord grant vs hearts to seeke the saluation of all sorts, in all loue & compassion, because we know not whether they belong to thine eternall election.

b And pray for confounding their euill practises: Yet that wee pray for, and seeke their saluation.

2. For them that are our enemies on

2 And for them that are our enemies, but vp-

2. Especially for them that are but our enemies vpon priuate respects, giue

giue vs grace that in ſtead of ſeeking reuēge, wee may pray earneſtly for them, that they may ſee their ſins, and haue their hearts changed, and ſo obtaine pardon.

on priuate reſpects, giue vs grace to pray earneſtly for them, that they may repēt & obtaine mercy.

5. *Petition.* priuate reſpects, to pray their ſin may be pardoned.

[a] Make vs able to walke wiſely towards them: And moreouer vouchſafe that we may ſeek to pacifie them, by offering them reconciliation or full ſatisfaction, doing them good, or gratifying them by any kindneſſe, ſo farre as may ſtand with their ſaluation, and the credit of thy Goſpell, euen when they hunger to feede them, and when they thirſt to giue them drinke.

[a] *Make vs alſo to walke wiſely towards them, and euer to ſeeke to pacifie them, by offering them ful ſatisfactiō, & doing them any good, ſo far as may ſtand with their ſaluation, and the credit of the Goſpell.*

[a] And that we may ſeeke to pacifie them, and gaine their loue.

[b] Inable vs hereby to heape coales vpon their heads,

[b] *Inable vs hereby to heap*

[b] To heape coals on their heads.

6 Petition.

coals vpō their heads, either to gaine them to Christ, or leaue them more without excuse; [c] and to seale vp to our selues a full remission of all our sins thereby.

[c] To get full assurance of forgiuenesse of our selues.

heads, as thou hast cōmanded; either to gaine them by our Christian kindnesse, or to leaue them more without excuse; [c] and to seale vp to out selues a most plentifull assurance of a full remission of all our sinnes thereby.

Seeing Satan seekes continually by temptation to draw vs to sin, to prouoke the Lord against vs, and bring some euill vpon vs.

Lead vs not into temptation, but deliuer vs from euill.] *And seeing our deadly enemie seekes hourely to tempt vs to offend, to dishonour thee, and become his vassals, that thou mightest leaue vs into his hand to execute his malice vpon vs, & bring vpon vs*

The sixt Petition.

L*ead vs not into temptation, but deliuer vs from euill.*] And seeing (Oh tender Father) that our deadly enemy seeks hourely by his temptations to draw vs to offend against thy heauenly Maiestie, to dishonor thee, & to make vs his vassals to doe his will, so to strip vs vtterly both of thy protection and prouidence, and to cause thee to leaue vs into

into his hand, to bring vpō vs thy wrath, with all the euils following vpon sin; whereupon our Sauior hath taught vs to pray alwaies, *Lead vs not into temptation, but deliuer vs from euill:*

all the euills which follow sin, whereupon our Sauiour hath taught vs to pray: Lead vs not in to temptatiō:

6 Petition.

1. Good Lord leaue vs not vnto him for our sinnes, but open our eyes to see the danger wherein we stand continually.

1 *Open our eyes (good Father) to see our continuall dāger, that so we may escape his power.*

1. To pray we may see the danger wee stand in each houre.

a And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice, seeking to deuoure vs.

a *And first for the multitude of damned spirits, ranging vp & downe as roaring Lions to deuoure vs.*

a For the multitude of damned spirits.

b Teach vs to know (Oh holy Father) what their power is against vs, if thou doe not restraine it; that they are able

b *Teach vs to know that they are able to bring vs to as fearefull sinnes as euer were*

b For their power to tempt and destroy vs in a moment.

6 Petition.

committed, also to destroy vs vtterly in a moment with all that wee haue, if thou giue thē leaue, and dost not preserue vs.

able to bring vs to as fearefull sinnes as euer they brought any of thy seruants vnto, and to destroy vs vtterly in a moment, both soules and bodies: with al that euer thou hast giuen vnto vs, if thou preserue vs not.

* Beeause of their subtilties;

* *Acquaint vs with their subtilties in fitting their temptations to our particular estates and dispositiōs, which they know, by dogging vs euer and taking their fittest aduantages. And how they will solicite vs to those sinnes, whereby they haue preuailed most against vs formerly,*

* Acquaint vs with their deepe subtilties, both in fitting their temptations to our particular natures and dispositions, to our conditions, callings and occasiōs, which they know perfectly; & how they alwayes dogge vs at the heeles, watching vs and their meetest opportunities; whereby they take their fittest aduantage to ouercome vs, as against *Eue* and *Dauid*. Chiefly how they will at

Wherby they knowing our dispositions,

Marke and take all aduantages,

at one time or other ſolicite vs to thoſe ſinnes, wherein wee haue been formerly ouertaken or wherby they haue moſt preuailed againſt thy dareſt ſeruants.

or againſt other thy dareſt ſeruants.

6 Petition.

Make vs euer to remēber their craft in egging vs on by degrees, as firſt either to yeeld to ſome ſmaller matters, which the world accounts no faults, but trifles, or too much preciſeneſſe; as *Eue* to eye the forbidden fruit, and to reaſon with the Serpent about the temptation: or elſe in hardning vs not to auoid the dāger & occaſions of the temptations, but thruſt our ſelues into them careleſly without any warrāt, neglect the calling laid vpō vs; as *Dauid*

Cauſe vs to remember how they vſe alſo to draw vs on by degrees. As firſt to yeelde to ſome ſmaller matters; which are accountted no offences; or to thruſt our ſelues careleſlie or without warrant into the danger & occaſions of temptation, neglecting the calling laid vp on vs, as Dauid *to lie on his bed in the afternoones, and*

To ſolicite vs to thoſe ſins wherein they are moſt like to preuaile: Drawing vs on by degrees to yeeld ffrſt to ſmaller matters which the world accounts no ſin.

Or not to auoide the occaſions of temptation, or neglect our calling.

6 Petition.

to satisfie the pleasures of his eyes, in stead of looking to the affaires of his Kingdome.

uid to lie idlely on his bed in the afternoones, following the pleasures of his eyes, in stead of looking to the great affaires of his kingdome.

d For their innumerable allurements and baits of this world, which they proffer.

d *Make vs able to consider how they haue all the baites of the world, both the credit, riches and pleasures thereof, which they euer hold forth and proffer vnto vs, if wee will follow their aduice.*

d Make vs able yet more fully to conceiue of our perpetuall danger, through their innumerable allurements & baits to deceiue vs, both of the credit & estimation of the world, with the riches and pleasures therof; which they euer hold foorth and proffer vnto vs, if wee will follow their perswasions.

e For their threatnings if wee will be so carefull as to make conscience of each of God Commandements.

e *And otherwise prepare vs to looke for threatnings, not only of the losse of al these, but also of all comforts, with hatred, dis-*

e Prepare vs to looke for their threatnings, not onely at the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace & reproach of the world, with depri-

uing

uing vs of all comforts, the losse of our goods, with many other euils, at the hands of malicious men; if we will be so strict as to make such a conscience of euery one of thy commandements, as that wee will not doe the least thing forbidden, nor omit the least dutie commanded vs.

grace, and many other euils which we must suffer from malicous men, if wee will make such a strict conscīce of all our ways, to the very least dutie that thou hast commanded.

6. Petition.

6 And whereas we are ordinarily secure in an ouerweening of our owne strength and abilitie to resist Satan; Shew vs (O Lord) euen in our hearts, the vilenesse of our corrupt nature, which is euer ready as a bond-slaue of Satan, and a traytor against our soules, to conspire with him presently to our vtter per-

6 And whereas we are ordinarily secure in ouerweening of our owne strength: Shew vs, O Lord, the vilenesse of our corrupt natures, which are euer readie to cōspire with Satan to our vtter perditiō, and to swallow euery haste

6. To see our danger for the vilenesse of our nature readie to conspire with them.

6. *Petition.* And to swallow euery baite.

which he laieth for vs, without any feare of danger.

dition, and as ready to run after and swallow euery one of his deadly temptatiōs, as euer fish the baite.

Without all strength to resist.

Inable vs to feele that wee haue no strēgth to resist, more then thou reachest foorth thine hand to helpe vs.

Make vs able to feele that we haue no strēgth in the world to helpe our selues, but al against our selues, more then that thou graciously reachest foorth thine hand vnto vs, strengthning and deliuering vs.

7. For Gods displeasure, to leaue vs into their power for our securitie.

7 *Reueale vnto vs also the danger which we stand in cōtinually from thy glorious Maiestie, lest thou shouldest leaue vs vp vnto the power of the Tempter, and of our own corruption; to awaken vs frō our security, &*

7 And herein wee pray thee also to reueale vnto vs that great danger which wee stand in continually from thy glorious Maiestie, seeing we haue no warrant of protection, or any ayde from thee (but rather iust cause of feare, that thou shouldst giue vs vp wholly into the power of the Tempter, and

and our owne corrup tion) longer then that we make conſcience to obſerue thy watch, walking carefully in euery one of thy Commandements, and that wee doe vſe diligently euery meanes of grace, auoiding as warily each leaſt occaſion of temptatiou.

for our neglect of thy watch, and careleſſe vſing the means of grace; or at leaſt for tempting thee, in not auoiding carefully each leaſt occaſion.

6. Petition.

8 And moreouer let vs neuer forget how the ſubtill tempter in al his temptations vſeth all his cunning to hide all this danger with the vglineſſe of ſinne, and the miſerie that hee knoweth it will bring vpon vs; ſhewing only the faire ſide of it, as the ſafety, credite, pleaſure, or gaine, which we ſhal get by it.

8 *Moreouer, make vs rightly to conſider how the tempter in all his temptatiõs hideth the dãger and vglineſſe of ſinne, ſhewing onely the faire ſide of it, that is, the imagined good that we ſhall get thereby.*

8. For Satans cunning in hiding all this danger, and the vglineſſe of ſinne.

Shewing vs the faire ſide of it what we ſhall gaine by it.

Shew vnto vs alſo

How he chuſeth the ſubtil-

5 *Petition.* And vsing the fittest instruments to effect his purpose.

lest and fittest instruments to serue his purpose as the coũsell or example of men of chiefest reputation, somtimes chãging himselfe into an Angell of light.

how he vseth the fittest instrumẽts to perswade vs hereunto; as the coũsell or example of the wisest, learnedst, or wealthiest, and of chiefest reputation, and somtimes of those who haue a name for godlinesse, so changing himselfe into an Angell of light.

Neuer comming like him self to tempt. Whereby he deceiues all the world; And oftentimes deceiues Gods own children, making sin to seeme no sin.

Finally, how he neuer commeth like himselfe, whereby he deceiues all the world, and oft preuaites with vs, thine owne children, at least to presume to sinne, because thou art so merciful.

Finally, make vs to remember how hee neuer commeth like himselfe, (vnlesse to driue poore soules into vtter despaire) whereby hee not onely deceiues the world, but euen vs thy children, either to make vs thinke sinne to be no sinne, or at least to presume to offend, because thou art so mercifull, or for that thou doest not punish presently.

2 Cause

2 Cause vs (Oh good Father) to keepe a continuall & fresh remembrance hereof, & withal of that fearefull misery which we hale vpō our heads by euery sinne; especially the wound of conscience, which no creature was euer able to beare, and which wil certainly come vpō vs, vnlesse it be preuented by speedie repentance.

a And howsoeuer the reprobate and the vngodly may wallow in their filthinesse, and yet seeme to bee more free from punishment than any other, because thou reseruest them for hell, & therfore fattest them for the day of slaughter; yet make vs to know that thou wilt not let any of vs thy chil-

2 *Good Father set before vs a continuall view hereof, & of the sundrie euils which by euery sinne wee hale vpon our heads; especially the wound of conscience, which will certainly come on vs, vnlesse it be preuented, and which none can beare.*

a *Make vs to know, that howsoeuer Reprobates may wallow in their filth, and escape vnpunished heere, being reserued for hel and fatted for destructiō, yet thou wilt not suffer any of vs thy chil-*

6. Petition. 2. To pray we may haue a continuall remembrance of the seueral miseries of each sinne.

Chiefly of the wound of cōscience, which none can beare;

a That although wicked men escape heere, who are reserued for hell, the Lord yet will not suffer vs so.

6. Petition.

dren, who haue begun to make a more sincere profession of thee, to commit the very least sinne, but wilt make vs feele the smart of it, vnlesse we preuent thee speedily by repentance. And this b *especially whē our sins are heinous. or scādalous, thou wilt doe openly.*

c *Thou O Lord wilt not suffer thy selfe to bee dishonored by vs, nor haue vs condēned with the world; & thou wilt haue the wicked to see therein thy hatred against sinne, and what*

children (who haue specially giuen vp our names to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou wilt surely make vs feel the smart of it, vnlesse we preuent it presently by vnfained repentāce: and that thou wilt doe b opēly when our faults are heinous, or to the offence of others.

c Cause vs to remember that thou wilt neither be dishonoured by vs thy children, nor let vs be condemned with the world, but wilt surely correct vs, to let all the wicked see with what a perfect hatred thou hatest all iniquitie, when thou dost punish it so seuerely in thine

b Especially when our sins are scandalous;

c Because he will not be dishonored by vs, nor let vs be damned. And that the wicked may see his hatred against sinne, and what remaines for them for euer

thine owne children, and what plagues remaine for thē eternally.

3 Yea (Oh gracious Father) make vs to fear alway, left thou ſhouldeſt leaue vs neuer ſo little; and to ſuſpect all our waies. Let vs neuer forget that Satan caries a more deadly hatred againſt vs, who are eſcaped from his tyranny, then againſt any other people of the world, & therefore ſeekes euery houre to prouoke thee againſt vs, to leaue vs in his hand.

a Hee knowes that our fals will more cauſe thy glorious name to bee blaſphemed, and hardē moe to vtter perdition, than the ſinnes of any other. Giue vs a continuall remembrance

plagues remain for themſelues for euermore.

3 *Yea (Oh holy Father) cauſe vs to fear alwayes left thou ſhouldeſt leaue vs neuer ſo little, and to ſuſpect all our wayes, in as much as Satan more maliceth vs, then any other of the world, & therfore ſeeks hourly to prouoke thee to leaue vs into his hand.*

a *And for that our falles will cauſe moe to blaſpheme, hardening them to perdition, than the ſinnes of any other; wher-*

6. Petit.

3. To pray we may feare alway left God ſhould leaue vs neuer ſo little, becauſe of Satans moſt deadly malice againſt vs, who are eſcaped from him.

To prouoke the Lord againſt vs.

a And for that our falls will more diſhonor him, and harden moe to perdition than any other: whence ſo few haue eſcaped to the end.

6. Petition.

Without some grieuous foiles.

vpon very few of thy worthiest seruants haue escaped to the end, without some grieuous wounds, the scars wherof they haue caried to their graues, to the blemishing of their professiõ, the griefe of themselues and all the godly.

brance how few of thy worthiest seruants, through his continuall dogging them, haue escaped to the end of their liues without som grieuous foiles and wounds, the scarres wherof they haue carried with them to their graues, to the blemishing their profession, & wounding their consciences, with the griefe and shame of the godly, and insulting of the wicked.

4. To learne to watch and pray as the remedie against all temptation.

4 *And therfore as thou hast giuen vs this only remedy to watch & pray that wee enter not into temptation, so make vs able to keepe this thy watch.*

4 And therefore as thou hast taught vs this as the principall remedie against euery assault of the enemie, to watch and pray that we enter not into temptation; so make vs alwayes able to obserue this thy watch, which thou hast set

ſet before vs : and to learne to bee better acquainted with our own ſelues and our eſtates.

[a] Teach vs to know our particular infirmities, and wherein we are weak, that we may put on daily the compleate armour, chiefely the ſhield of faith, & breſtplate of righteouſneſſe, to ſaue vs from his fiery darts.

[b] Make vs to haue thy holy Word euer in readineſſe againſt euery temptation, which is the ſword of the Spirit, able vtterly to vanquiſh him, and put him to flight, that being ſtrengthned by thy holy Spirit, obtained by continuing in inſtant prayer, we may be able to ſtand faſt in the euill day,

[a] *Teach vs by it to be better acquainted with our ſelues and our particular infirmities, that wee may alwayes weare the compleate armour, chiefely the ſhield of faith.*

[b] *Make vs to haue thy word euer in readineſſe againſt each temptation, which will put Satan to flight: that being ſtrengthned by thy Spirit, we may bee able to ſtand faſt in the euill day, & get the*

6 Petition.

[a] To be better acquainted with our weakneſſes, To put on the compleate armour, chiefly the ſhield of faith.

[b] And to haue the word euer in readineſſe; That ſtrégthned by thy Spirit, and continuing in prayer, wee may ſtand faſt.

6 Petition.
[e] And preserue our selues without any grieuous wounds, vntil we haue gotten the final conquest.

conquest without any grieuous wounds; to thy greater glory, and our owne greater honour in the heauens.

day, [e] and so finish our course, vntill wee haue gotten the finall conquest, without any grieuous wounds, or foyle; to thine euerlasting glorie, and our owne greater triumph and honour in the heauens.

5. That wee pray not against all temptation:

5. We do not pray against temptations altogether, knowing the profite that wee doe reape thereby; but that wee may endure them, fighting valiantly and cõquering, vntill thou hast set the crowne vpõ our heads.

5. We doe not pray that wee should not bee tempted at all; for thou hast taught vs to account it exceeding ioy, when wee fall into diuers temptations, knowing the good that comes thereby; but that wee may endure temptation, fighting valiantly and ouercomming, that when wee are tried wee may haue the crowne of glory set vpon our heads.

But only that in them we may ouercome;

So to receiue the crowne of glory in the end.

The

The Conclusion.

For thine is the Kingdome, power and glory for euer & euer: Amen.) We haue bin bold (Oh gracious Father) to beg all these things frō thy beauēly Maiesty, 1. Because all Kingdome, Power and Glory belong onely to thee.

[a] We do also hereby acknowledge franckly, that whatsoeuer good things wee enioy, wee haue receiued them all from thy rich & fatherly bounty: and are certainly assured, that as thou hast bidden vs to pray thus, so thou wilt grant vs all these things which we haue begged in thy Sons name, and whatsoeuer else is good for vs, euē aboue al that we

For thine is the Kingdom, &c.) *We haue bin bold to beg all these things of thee. (Oh holy Father) 1. Because all kingdom, power and glory, are onely thine.*

[a] *We do acknowledge that we haue receiued al from thy heauenly bounty; & are assured that thou hauing bidden vs to pray, wilt graunt vs all these thinges for thy Sonnes sake, and whatsoeuer else is good for vs, so farre as shall bee for thine*

Conclusion.

We haue begged all from the Lord.

1. Because all kingdome, power and glorie are his.

[a] And we haue receiued all from him.

2. Because he will grant vs all good things aboue al that we can aske.

So farre as is for our good.

Conclusion.

owne glory, and the good of thy people.

we are able to aske; so far as shall be for thine owne glory and benefit of thy people.

[a] Seeing he guideth and ouer-ruleth all things to serue hereunto;

[a] *For thou (Oh Father) art absolute Lord & King in heauen and in earth, & dost dispose, guide & ouer-rule all things, as shall make most for thine own glory, and the greatest good of vs thine obedient subiects and children;*

[a] For thou (Oh Father) art absolute Lord and King in heauen & in earth, & doest by thy mighty power and wisdome, dispose & guide all things, ouer-ruling the very counsels and rage of all wicked men and diuels, as shal make most for thine own glory, & the greatest good of vs thine owne obedient subiects and children,

[b] And hath assured vs that asking in faith, we shall haue.

[b] *and because thou hast assured vs that asking thus in faith, wee shall receiue.*

[b] and hast assured vs, that asking thus in faith, we shall receiue.

[c] That we may set forth the glory and happinesse of his Kingdome

[c] *These things therefore wee wait for at thy hand, knowing that thou wilt grant them in*

[c] These things (Oh Father) wee waite for, being certain that thou wilt grant them in thy due time, that we may set forth by good experience

rience the glory of thy dominion and power, with the happineſſe of thy kingdom, to al ſucceeding ages: [d] whereunto wee doe hereby binde our ſelues all the dayes of our life, and to liue as the loyall ſubiects of this thy Kingdome, to thine euerlaſting glory; [e] and ſo returne all poſſible thāks, praiſe and dominion to thy heauenly Maieſtie, ſaying euer, Amen.

Be it ſo (Oh Lord holy and true) as we do fully beleeue that it ſhal through thy beloued Sonne.

[f] Euen ſo Amen, Amen. Come Lord Ieſus, come quickly.

ti y due time, that wee may ſet foorth the glory of thy dominion, liuing as thy loyall ſubiects, [d] *to which we hereby binde our ſelues for euer;* [e] *and ſo returne all poſſible thankes and prayſe to thy heauenly Maieſtie, ſaying euer, Amen.*

Be it ſo (Oh Lord, holy and true) as we fully beleeue it ſhal be through Ieſus Chriſt.

[f] *Euen ſo Amen. Come Lord Ieſus, come quickly.*

Concluſion.

[d] Whereunto we binde our ſelues, and to liue as his ſubiects al our dayes;

[e] And ſo returne all praiſe and thankes, ſaying, Amen.

[f] Euen ſo Lord Ieſus.

An

AN HVMBLE CONFESSION OF SINNES, TO BE VSED AS A Morning praier, for priuate families, or persons in this or the *like maner more shortly.*

Yee that are the Lords remembrancers (especially to whom he grãteth more opportunitie) vouchsafe to offer vnto him daily one quarter of an houre morning and euening, for a sweet sacrifice in true feeling and faith: and you shall in due time behold his glory, and enioy the felicity of his chosen

O Lord most holy & most glorious, before whom the Angels fall vpõ their faces, at whose appearing all the vngodly and impenitent shall cry vnto the mountaines to fall vpon them, and to hide them from thy presence; though infinite in pitie to all, who can with bleeding hearts come vnto thee, confessing their vilenesse, and can humbly begge pardon, by a true faith laying hold vpon thy mercy offered to euery repentant sinner in Iesus Christ. We, sinfull dust and ashes, dare not of our selues lift vp our eyes to heauen; yet through thy

You may abridge, omitte, or cut off any part, if leasure permit not, vsing onely so much, as you take most necessarie for the present time.

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deare Sonne we come vnto thee, according to thy Commandement and promise, freely acknowledging, that wee are lesse then the least of all thy mercies; and therefore vtterly vnworthy of this inestimable fauour to be thy children, and fellow heires with Christ Iesus, that but suffering a a little heere with him, we should also reigne with him for euermore. And much more vnworthy are wee, that we should enioy herewith so many other blessings; not onely publike, as thy Gospel, our Prince, peace, so wonderfull deliuerances, such preseruation, with all our prosperitie; but also priuate in our soules and bodies, in our goods, friends, good name, and labours. For we haue not laboured as wee ought, to expresse our thankefulnesse, in walking before thee, as becommeth thy children; nor yet had such affections towards thy Maiestie, thy heauenly Word, ordinances and people, as thy children should.

We haue been so farre off from being zealous for thy glory, by seeking which

which way to honor thee most, in our whole liues and conuersations, and to set forth thy prayses, before all others, or of being full of indignation for all the provocations whereby thy Spirit is grieued continually, as that we haue not yet soundly laid to heart the dishonors done to thee euery day by all the wicked and vngodly. Much lesse haue wee had our soules troubled for all the abominations committed daily with a high hand to anger thee; chiefely by those who wallowing in sinne, doe make a profession of impietie, scorne thy threatnings, and all who truely feare thy name. We haue not trembled for our fearefull abuse of all thy mercies, thy long forbearãce, manifold forewarnings, and namely, how thou so lately plucked vs out of the very fierie furnace; nor for that in stead of repenting, wee haue been generally more hardned, and thereby haue prepared a further way to thy wrath, so as wee may wonder at the riches of thy mercy, in sparing vs vnto this day.

Ezek. 9. 4.

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We confesse withall (oh Lord) that wee haue not beene humbled for our owne cause; although we haue not felt Iesus Christ to reign in our hearts, nor any earnest hungring after his righteousnesse, but our sinnes rather to beare the sway in vs. And for others, albeit we haue seene Satan to preuaile wonderfully, seeking to set vp his throne every where, in an increase of all profanenesse and iniquity, destroying all true power of godlinesse, deuiding the hearts, and weakning the hands of all that desire to yeeld a cheerefull obedience vnto thy Gospell, whereby the ruine of thy kingdome is fearefully threatned; yet we haue not cryed vnto thee, to take from amongst vs the causes thereof. Wee haue not mourned, either for the small number of faithful watchmen tenderly seeking the saluing of all thy people, nor for the multitude of those who seeking themselues, suffer Sathan to spoyle at his pleasure, neuer regarding the cry of the blood of *Abel*. Little care haue we had to saue our owne soules, much lesse

the ſoules of others, by vſing all holy meanes of admonition, exhortation, enſample, and whatſoeuer elſe ordained to the ſame end; no not ſo much, as for the ſauing of our kinsfolks and friends, with thoſe who are committed to vs, but haue ſaid in our want of care; am I my brothers keeper? Wee haue not knowen what an honour and happineſſe it is to bee thy ſubiects, much leſſe haue wee reioyced in it, ſtriuing to increaſe dayly in all dutifull obedience, crying, *Come Lord Ieſus*: Haſten vnto vs thy kingdome of glory; Lord increaſe our weake faith: being euer afraid of ſliding back from thee, or leſt wee ſhould nor bee found faithfull to the death, vntill wee haue the crowne of life.

And for glorifying thee, labouring to doe thy diuine pleaſure ſo cherfully, wiſely, faithfully, and zealouſly as the Angels in heauen, Oh Lord, how negligent and careleſſe are wee! euen in ſeeking to know it, and much more in the execution of it, in any ſuch ſort; when the holy exerciſes of thy Religi-

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on are vsually a wearinesse vnto vs; and we find such a drowsinesse in our performance of them, and our selues to profit so litle by them, as that we haue commonly iust cause to hang downe our heads for shame, in remembrance thereof. And when insteed of making this our meate and drinke, so to doe thy most holy will; it is rather our meate and drinke to follow our owne euill wayes and lusts, to whatsoeuer thing our corrupt hearts doe carry vs.

So farre also are we off from submitting our selues to thy fatherly corrections, yea from seeking to know the meaning of thy rods, what thou wouldest haue vs to amend or to doe by them, & from seeing thy loue in them; and much more from taking vp our crosses cheerfully, and bearing them ioyfully for thy sake: that if thou cross vs but a little in any thing contrary to our corrupt hearts, wee vsually breake forth, if not into open impatiency, yet at least to secret repining or grieuing carnally; that wee may wonder at thy goodnesse, that thou doest not cast vs

off vtterly, or deale moſt ſeuerely with vs. And finally, ſo impatient are wee through our vnbelieſe, to tarry thy leaſure, either for effecting the good which wee deſire, or remouing the euills which wee feele or feare, that wee are ready ordinarily to vſe ſome vnlawfull meanes, inſteed of waiting thy good pleaſure in the way of righteouſneſſe.

Moreouer, whereas without the comforts of this life, wee can neither ſeeke thy glory, nor thy kingdome, nor yet attend the doing of thy heauenly will, but ſhould bee moſt miſerable, if in thy fatherly prouidence thou ſhouldeſt not miniſter to all our neceſſities, and alſo protect and preſerue vs; & therefore thou haſt taught vs to cry vnto thee euery day, *Giue vs this day our daily bread*: wee (oh Lord) feele our ſelues vtterly vnable thus to call vpon thy holy name, in any true feeling of our naturall miſery, or in faith in thy promiſes; we are ſo blind, as that we cannot ſee the right meanes to ſerue thy diuine prouidence; and when

when wee haue the meanes, yet are wee altogether vnable to vse the same, so as to get one morsell of bread, or to bee nourished by it, without thy speciall blessing. And albeit wee know all this, and that wee are not worthy of so much as the least crum of bread, yea and that without Christ we are meere vsurpers of all that we haue, and euery creature accursed to vs; and doe likewise see thee dayly reaching vnto vs, as from heauē, all the good things that wee enioy, yet can wee not so much as acknowledge aright thy goodnesse, almost in any of them; much lesse giue thee the praise due vnto thy heauenly bounty for them. Hereupon it is that wee are so seldome truely content with our estate, reioycing in thee for it, as wee ought; but so ready to stagger thorow vnbeliefe, when thou withdraweſt any one of the meanes from vs: yea that wee are so greeple and full of carking cares, so vnable to vse the appointed means in repētance and faith, and to commit the blessing to thy Maiesty. And which is much

worse, and makes our sinnes more haynous, when thou bestowest these good things on vs, wee seldome or neuer imploy them as wee ought; that is, in such sort as they may make most vnto thy glory, the furtherance of thy Gospel, the good of thine own people, with the holy ends for which thou hast ordained them, and committed them vnto vs. But vsually wee turne all, to the seruing of our owne carnall lusts and ends; being without all bowells of compassion towardes our poore brethren, either to shew thereby the thankfulnesse that wee owe vnto thy Highnesse, or our loue to Iesus Christ in his members; bee they hungry, thirsty, sicke or in prison, or whatsoeuer misery lie vpon them, we seldome or neuer inquire into their estate.

And though these and all other our sinnes, heaped vp in all the course of our life, stand as walls betweene thy Maiesty and vs, hindring good things from vs, bringing on vs innumerable euils, and aboue all indangering vs of thine eternall wrath; yet wee cannot either

either see the haynousnesse of our sin, no not by those dreadfull punishments which thou hast in all ages inflicted on sinners, and set before our faces in the holy scriptures for ensamples; nor haue any true sense of the innumerable euils which waite vpon our sinnes, without speedy and vnfained repentance; especially how they depriue vs of the assurance of thy fauour, and all the benefits thereof. Wee are vtterly without consideration how these our sins are increased, and made more haynous, by the endlesse mercies dayly bestowed vpon vs, and by such strong meanes as thou vouchsafest to reclame vs by: or how we multiply them in thoughts, words and deeds, euery one according to the corruption of our owne wretched hearts, drinking iniquity like water. We cannot bee humbled, as we ought, no not in the feeling of our most grieuous sinnes, looking at our Sauiour, whom we haue and do pierce by them; much lesse can we mourne in the dayly sense of our corruptions and wants, being

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driuen to bee alwayes cleanſing our ſelues in the fountaine of his bloud. And inſteed of iudging and condemning our ſelues, wee are alwayes ready to cenſure and condemne our brethren, for euery ſlip; yea to ſeek reuēge for each ſmalleſt matter, & can hardly bee brought to forgiue, much leſſe to ſeeke to reſtore them by the Spirit of meekneſſe, or to reconcile our priuate enemies, by doing vnto them all Chriſtian duties, and ſo by all meanes to ſeeke the ſauing of others, that they may obtaine forgiueneſſe with vs.

And albeit Sathan ſtands alwayes at our right hand, to hinder vs from all the good that wee ſhould doe, and by our new ſinnes cōtinually to prouoke thee againſt vs, both to ſtrip vs of all thy bleſſings, and to bring all euils vpon vs; yet we cannot cry, as we ought, to be ſaued from him and his temptations. Wee cannot ſo much as ſee the danger in which we ſtand, thorow the multitude, power, and ſubtilty of our ſpirituall enemies; much leſſe can wee eſpie and bee afraid of their baites, nor

yet

yet know the vilenesse of our sinfull natures running after Sathans allurements, and conspiring with him to our vtter perdition: neither can wee consider how he shewes vs onely the faire side of sinne, and chooseth the fittest instruments for his purpose to deceiue vs. We are not possibly able to keepe a remembrance of the whips which follow after our sinnes, and how thou wilt certainly make vs (though wee bee thy dearest children) to feele the smart of them, especially if they bee against our conscience; because thou wilt not haue vs condemned with the world, nor bee dishonoured by vs of all other. Wee forget his deadly malice against thy best seruants, how few haue, or doe escape to the end of their liues, without some grieuous wounds. Wee find it almost vnpossible to bee rightly acquainted with our grossest sinnes, and therefore much more with our innumerable weaknesses, so that thorow our corruption wee doe not, neither can wee watch against the first motions, thoughts, and occasions

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of ſinning againſt thee, as thou our Lord & Sauior haſt warned vs; nor yet can we bee euer preparing and buckling on our armor, that we may ſtand faſt againſt him in the euill day, to preſerue our ſelues, vntill the conqueſt be gotten and wee crowned; but wee are as the Diſciples, drowſie and ſecure, and in extreme danger to bee lulled faſt aſleepe, in the greateſt perill, when wee are ready to bee vtterly ſwallowed vp.

Therefore (oh moſt gracious God, and in Ieſus Chriſt our moſt tender Father) we renouncing our ſelues, doe flie to the throne of thy mercy, beſeeching thee to enlighten our blinde mindes, euer to behold our vileneſſe, in theſe and all other our ſinnes both originall and actuall; and ſo to touch our hearts, that we may acknowledge and bewaile our wretchedneſſe euen for the body of ſinne which is in vs: withall that wee may lay ſuch liuely hold vpon Ieſus Chriſt our Lord and Sauiour, to be ſo waſhed in the fountaine of his bloud, as wee may be without

out spot, and all our sins buried in his graue, as that they may neuer rise in iudgment to condemne vs, accuse, or hinder any mercy from vs. And moreouer, to bee so clothed with perfect righteousnesse, as to bee truly glorious in thy eyes; yea so sanctified by thy holy spirit, that there may be a change in vs throughout, both in our selues and in our whole conuersations. And thus hereupon wee humbly intreat thee that the light of thy countenance may so shine vpon vs, that wee may haue such a sweet sense of thy fatherly loue and fauour, as to make vs to reioyce in thee more then euer wee haue done. That wee may bee euery day more filled with contentation and delight in thee, increasing in our loue to thy Maiesty, to thy ordinances and people, in zeale for thy glory and kingdome; full of life and cheerefulnesse in accomplishing all thy good pleasure; and submitting our selues to thee onely, and thy gracious direction in all things; and so may approue our selues to bee truly thine owne, hauing all

all the infallible markes of thy deere children. That ſo thou beholding our childlike obedience, mayeſt delight to goe before vs, and to leade vs by thy word and Spirit, yea by the viſible tokens of thy prouidence, protection, direction and bleſſing; and ſo ſtrengthen and enable vs to watch, and ſtand faſt againſt our owne ſinnes and corruptions, yea againſt Sathan and all his ſubtlety, malice, power and inſtruments, that we may goe on, though oft wreſtling and weeping through our infirmities, yet more then conquerours, through that Bleſſed one, in whom thou haſt loued vs. And that wee may euer principally ayme at thoſe very ends, the aduancement of thy glory, the inlarging of thy kingdome and people, in performing all thy heauenly will; that wee may neuer faint nor ſhrinke vntill wee haue finiſhed our courſe, and approued our ſelues thy children indeede, and that wee ſhall fully behold and enioy thy kingdome, power and glory for euermore. And that in the meane time

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hauing a confident expectation, crying, *Come Lord Iesus*: we may bee euer prepared to ſtand firme with thee and for thee, for thy truth and people; able to beare the reproch of all the vngodly, as a crowne vpon our heads, and be amongſt them that are as the chariots and horſmen of Iſrael, for the ſauing of our Nation and the Churches of Chriſt, and that thou mayeſt turne away the plagues which the ſinnes of all ſorts haue ſo long deſerued.

And to this purpoſe as we intreate thee for the whole Church, to gather forth thine elect both of Iewes and Gentiles, that there may bee an end ſpeedily of theſe dayes of ſinne; ſo we beſeech thee to raiſe vp Kings and Queenes, for nurſing fathers and nurſing mothers to thy poore Church. More particularly we pray vnto thee, for all Chriſtian Churches and Realmes, that the zeale of the Gentile may prouoke the Iewes, and ſo all thy Iſrael may bee gathered: and ſpecially for theſe vnder the Dominions of thine anoynted our dread Soueraigne.

That

That it may pleaſe thee to open all our eyes, and to prepare all our hearts, that al ſorts of vs (ſeeing how our ſins are increaſed, aboue the ſinnes of all former ages, as our light, with thy mercies and forewarnings haue been greater, and wee neerer the vtter deſtruction, & yet reſerued in thy infinite compaſſion, to try if wee would at length repent, & bring forth fruits beſeeming thy Goſpell) may meete thee with intreaty of peace, in faſting, weeping and mourning. Stir vp chiefly the hearts of al thy faithfull remembrancers, that they with holy *Moſes* may fall vpon their faces, and ſtep vp into the breaches, euer holding vp their hearts and hands, that as thou haſt ſo longe dwelt amongſt vs, nouriſhing & preſeruing thy poore Church, ſo thou wilt continue thy wonted mercies, and that we may be as *Canaan* in her beauty, turne away the plagues which our ſinnes deſerue. ☞ Harken not, &c.

See the ſhort prayer in the end for our Realmes and the Church in them, at theſe words. Harké not. ☞

A thanksgiuing for priuate families or persons for the euening, to bee vsed in this manner, or the like, more shortly.

OH Lord God, infinite in mercy, and endlesse in compassion, as in the morning wee were desirous to offer vnto thee the sacrifice of a contrite heart, in the humble confession of our sinnes and vnworthinesse; so now are wee here present to offer our euening sacrifice of praise and thanksgiuing, for all thy goodnes & mercies towards vs poore and miserable sinners. And chiefly for that thou hast set thy loue vpon vs, ordained vs to be heyres of thy glory, when there was no more cause of loue in vs, then in those whom thou hast ordained for their sins, most iustly to cast into endlesse perdition. That thou hast created vs men & women, when thou mighteſt haue made vs toades or serpents; and also hast redeemed vs from hell and damnation, and that by the blood of thine

thine owne ſonne, when we were vtterly fallen from thee by the ſinne of our firſt Parents, that all the creatures in heauen and earth could not haue payed our ranſome. That thou haſt alſo called vs effectually, quickened vs being dead in our ſinnes, begun in vs thy worke of grace, made vs thy children by adoption, ſealed vs by thy Spirit againſt the day of glory, ſet vs and kept vs in the way of life; made thy couenant with vs, and giuen vs the aſſurance of all thy ſweete promiſes, and that thou wilt bee our God for euermore; and this when we were thine enemies, bondſlaues of Sathan; children of wrath, and in ſtate of endleſſe woe and condemnation. And that thou haſt moreouer vouchſafed vs to be borne & to liue in the ſhining light of thy glorious Goſpell, & in the daies of peace & proſperity, vnder ſuch as thou haſt made nurſing fathers & nurſing mothers to thy Church; whereas thou mighteſt haue left vs vnder the darkneſſe of Popery, & the tyranny of Antichriſt, in all afflictions & miſery.

Yea

Yea that thou hast graunted vnto vs such deliuerances & preseruations, so wonderfull & euen so miraculous, as thou neuer grantedst greater to any other people; as when thou didst so visibly fight for vs from Heauen, and madest windes & waters to take vengeãce on the proud enemy. When thou disapointedst the bloody rage of their long expected day, in bringing in & setting vp thine Annoynted serant, our dread Soueraigne, in such an vnexpected and admired peace. And aboue all, when thou sauedst vs and thy Churches, plucking vs out of the fiery furnace, euen as it were by his hand alone, when thou mightest most righteously haue left vs, not onely to haue been consumed at once, which had beene lesse; but haue giuen vs vp to as great miseries as euer thou didest *Iuda* in her captiuity, & as thou mayest still for all our iniquities, doe vs most iustly. And besides all these, for that thou hast vouchsafed vs withall so many priuate blessings: as peace in our soules, when thou mightest

Anno 1588.

haue left vs vp vnto continuall horror of conſcience for our ſinnes, and to the power of Sathan; & that thou haſt granted vs health, ſufficiency of the things of this life, many kinde friends about vs; our good name and credit to bee preſerued, and thy bleſſing on our labours: whereas thou mighteſt haue ſmitten vs, to haue lyen continually bedrid, tormented with moſt lothſome diſeaſes and ſores, and as poore *Lazarus*, to haue begged our bread from doore to doore, yea to haue lyen without in the ſtreets, hungry, naked, thirſty, or in priſon (like as thou haſt done many as good as our ſelues) deſtitute of all friends, in the midſt of cruell enemies, odious to all, our name rottenneſſe, and we accurſed in all the labours of our hands. And which is yet more then all theſe, that thou ſhouldeſt continue all this kindneſſe vnto vs, notwithſtanding all our vnthankfulneſſe, our great impenitency, and the hardnes of our hearts; & albeit wee haue profited ſo little by the gracious meanes which thou haſt ſo

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long vouchsafed vs, both of thy heauenly word and ordinances, with thy iudgements, mercies, fatherly chastisements and corrections. And that insteed of being hereby made zealous professors of thy glorious Gospel, full of knowledge and holinesse, so many of vs doe goe backward in all grace and conscience of our waies; others of vs become lukewarme and that very generally; the best begin either to stand at a stay, or make so small proceedings in piety, as thou mightest haue iustly shut vp al thy louing kindnesse in heauy displeasure, and cast vs off, as those in whom thou takest no more delight.

Wherefore, oh tender Father, wee humbly craue pardon in Iesus Christ, beseeching thee euer to behold him for vs, and to accept vs in him, and to set alwaies a liuely view of these and of all other thy mercies before our faces; and especially to grant vs such a sweete feeling of thy loue and fauour, that thou art our deare Father, hast forgiuen our sinne, aud wilt remember our iniquity no more, as that wee

may dayly (more then euer heretofore) shew forth our thankfulnesse, by manifesting our selues in all true repentance to be thine own children indeede. That we may begin more generally to liue the heauenly life, increasing euer in our ioy in thee, in contentation with thee, as with God all-sufficient; also in delight in thy Maiesty, in thy wayes and commandements, in study to please thee in all things, and to approue our selues vnto thee aboue all, walking humbly before thee as in thy presence. That wee may become more feruent in loue towards thy ordinances and seruants; more zealous for thy glory, the inlarging of the kingdome of thy Sonne, & for procuring the wealth and sauing of the people, with the vtter ruine of the Kingdome of sinne, Sathan and Antichrist, both in our selues and all other; longing alwayes to inioy thee fully. That it may in the meane time bee vnto vs as our meate and drinke, to know and accomplish all thy blessed will; so as we may doe it with all cheerefulnesse,

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wisedome and faithfulnesse, carefull by all holy meanes to haue thy word and Spirit euer to direct vs, & so may walke before thee in faith and humility, depending onely on thee. That thou thus seeing our loue and obedience, mayest reioyce to doe vs good, to goe before vs as thou didst before thy people in the wildernesse, in the sensible tokens of thy prouidēce, protection, conduction, blessing. So that neither our sinnes may hinder vs, nor Sathan by all his subtlety, his malice or power; but wee may euer be washing away our sinnes and corruptions in the fountaine of thy Sonnes blood, watching against the first motions and occasions of offending thy diuine Maiesty so much as in our thoughts. And that being armed with all the compleat armour of thy Spirit, and praying alwaies, at least by the lifting vp of our hearts, wee may goe on, though oft wrastling, and weeping through our infirmities, yet still more then conquerours thorow our Lord and Sauiour. That wee may neuer faint nor

ſhrinke vntill wee haue finiſhed our courſe with ioy, and ſhall ſee thy kingdome to come with power, and thy great name glorified, whereunto wee haue vowed & conſecrated our ſelues, our ſtrength and labours, in & thorow thy Chriſt, whoſe wee are, and whom wee ſeeke and deſire to magnify both in life and in death. Heare vs in all theſe things (good Lord) that we thus walking may eſcape the miſeries of ſin, yea the very rods, whereby thou correcteſt the faults of thine owne children; and that wee may honour thee, adorne thy Goſpell, repaire thy image dayly, grow in our aſſurance, and power in our prayers, increaſe in all graces; diſmay and driue away Sathan with all his temptations and accuſations, ſtop the mouthes of all the wicked, or beare their reproach as a crown on our heads; and obtaine boldneſſe to be ready to ſtand for thee, thy truth and ſeruants. Yea that moreouer by this our holy watchfulneſſe wee may get & keepe a good conſcience, which is a continuall feaſt: and not onely bee

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ſure to eſcape that lake and torment, which all impenitent ſinners muſt endure for euermore: but alſo attaine the crowne layed vp for all thoſe who walke with thee, euen the ioyes that neuer eye ſaw, nor neuer eare heard, nor euer entred into mans heart to conſider of; and euen in this life, to haue the beginnings of the ſame in righteouſneſſe, peace and ioy, with aſſurance of the gard of the Angels, and all other bleſſings thereunto belonging, and ſo bee able to cry euer: *Come Lord Ieſus, come quickly.*

And to the end that we may neuer deceiue our ſelues, imagining our caſe to bee good, when wee are but carnall worldlings or meere hypocrits, grant that we may dayly (and more ſpecially before the Sabbaths) examine & try our ſpirituall eſtate, how wee grow in all graces, both in walking more conſcionably in all thy commandements, and in faith in thy promiſes, and alſo in the power of all true godlineſſe. That wee may thereby not onely auoide all hardneſſe of heart, lukewarmneſſe,

warmneſſe, ſleeping in any ſinne, preuent an euill conſcience, with the dreadfull puniſhments thereof, and be kept from Sathans power; but alſo may get ſtrong conſolation, that wee are liuing members of Chriſts myſticall body, his very ſheepe to ſtand at his right hand, and bee incouraged to ſtriue forward to perfection, and may ſhine as ſtarres in the earth, to thy honor, the good enſample & ſauing of thy people, hauing Chriſt Ieſus our King, Prieſt, & Prophet; & we made Kings & prieſts vnto him for euermore.

Saue vs from backſliding from thee after the manner of this euill age, and from all the cauſes of it; from conceitedneſſe of the goodnes of our eſtate, or ſtanding at a ſtay; becauſe when we goe not forward in Chriſtianity, wee goe backward in thy iuſtice, for making ſo baſe account of thy heauenly guifts. Preſerue vs from the neglect of any of the meanes of grace, chiefly of the prncipall, the holy and faithfull miniſtery; from vnfaithfulneſſe in our calling, from committing or liuing in any

any knowne sinne, without speedy and vnfained repentance. Grant vs to glorify theeaccording to our knowledge of thee, lest thou giue vs vp to vile affections and to a reprobate sense for fayling therein. Inable vs to receiue not onely thy sacred truth, but the sound loue and practize of it, lest thou leaue vs vp with those that perish, vnto the strong delusions of Antichrist, wherewith such multitudes are dayly more and more so miserably bewitched. Keepe vs from doting vpon any thing in the world, or from euer setting our hearts vpon ought but onely vpon thy diuine Maiesty, with the things that concerne thy glory & kingdome. That we may vse the world as if we vsed it not, onely vnder thee and for thee; being preserued from all familiarity with the vngodly, and thereby from the contagion of their abominations, which cry to heauen for vengeance continually. Strengthen vs to be resolute against euery sin, to chuse rather to endure any misery then to prouoke thee, by doing but the least

thing

thing whereby wee feare wee ſhall offend thy holineſſe: becauſe doing any thing ſo, we preferre our ſelues before thy greatneſſe, and may haue iuſt cauſe to feare the loſing of thy fauour and loue, or ſurely of the feeling thereof, whereby we may come to that eſtate, that if we had all the world, we would giue it to bee freed, and to be aſſured of thy fauour againe.

Preſerue in vs alwaies a tender conſcience, by theſe meanes and the like, that wee may watch euer againſt all worldly cares and delights, or whatſoeuer may ſteale away our hearts, or any way abate our loue vnto thee; that wee may haue our eies alwaies at thee, as the eye of ſeruants at the hand of their maiſter. Becauſe then thou wilt alwaies watch ouer vs for good, thy fatherly prouidence ſhall feede vs, and ſupply all our wants, thy faithfull protection ſhall make vs ſafe. Then ſhall wee know our ſelues thy generation, our righteouſneſſe ſhall dayly ſhine more and more to thine euerlaſting praiſe. Thy louing kindneſſe ſhall endure

dure for euer vpon vs and vpon our childrens children; wee shall bee amongst them, who stand in the breach to saue the Iland, here inioying thee with vs in the earth, and in the heauens, in fulnesse of happinesse for euermore. Thus shall we continue waiting for thy glorious appearing, that thou mayest say vnto each of vs: Wel done good & faithfull seruāt, thou hast been fathfull in little, I will make thee ruler ouer much; enter into thy maisters ioy: and euer longing to heare that ioyfull sentence, *Come ye blessed of my Father, receiue the Kingdome prepared for you: when I was hungry, you gaue mee meate, when I was thirsty you gaue mee drinke, when I was sicke and in prison you came vnto me and visited me.* Heare vs most mercifull Father in these our requests and in all other things needfull for vs, or any member of thy whole Church, for thy deare Sonne Iesus Christ his sake; in whose name wee conclude, begging these & euery grace & praising thee for euery of thy mercies, saying as he hath taught vs, *Our Father, &c.*

Iob. 22. 29.

A BRIEFE PRAYER for our Realmes, & the Church

in them, which we may adde to the former, according to time and occasions.

AS wee haue begged these mercies for euery one of thy chosen flock, so more specially we intreate thee for these Realmes of great *Britaine* & *Ireland*, wherein thou hast so long dwelt, & also nourished & preserued thy Church. Oh cōtinue thy wonted mercies. Let vs euer be as *Canaan* in her beauty. Turn away the plagues which our sins deserue. ☞ Harken not to the cry of our sins, though it be aboue the sin of *Iudah*: but looke to the praiers & teares of thy faithfull seruants. Saue thine Anointed. Let him be as the apple of thine owne eye. Hast thou not giuen him for the preseruing of thy poore flock, & miraculously saued vs againe & againe, by his hand? Doest thou

thou not make him the breath of our noſtrils, ſo binding vs and ours ſtill more firmely to his Maieſty & his progeny for euer? Oh then let him euer be as *Dauid*, according to thine owne heart, in all zealous affection to thine houſe, & tender care for vs thy people, And let all the hearts of thine owne ſeruants bee alwaies towards him and his ſeede, as the harts of the good people were towards *Dauid*, that they may finde by good experience who they are that loue them truly. Make our noble Queene an ancient and happie mother in *Iſrael*. Bleſſe the hopeful Prince *Charles*, that he may be graced as *Salomon*, in al his true glory to ſucceede after *Dauid*. Bleſſe the renowned *Fredericke*, the Noble Count *Palatine*, and with him the moſt vertuous Princeſſe *Elizabeth* his wife. Preſerue all the royall Progenie, that there may neuer want a man thereof to ſit vpon the Throne. Let not our ſins fall vpon them: but let thy mercy euer compaſſe them as a wall of fire to conſume al their and thy Churches

enemies.

enemies. Bleſſe likewiſe our Honourable Councel, Nobles & Magiſtrates. Set all their hearts as one mans, for aduāc ing thy glory, promoting thy Goſpell, procuring the wealth & ſauing of thy people, with the vtter ruine and downefall of Antichriſt, and of all Atheiſme & iniquity. Place euery where a conſcionable learned Miniſtry. Let thy hand be vpon ſoule-murtherers, & all who haue euill will at thy Sion, to their ſpeedy conuerſion or confuſion. Comfort al comfortleſſe. Sanctifie the trials of euery one of thy ſeruants to ſeeke thee more inſtantly for themſelues and for thy Church, waiting for the happy iſſue. Lord fight thy owne battels againſt that Roman Antichriſt, and all other ſecret enemies. Maintaine all thine owne Cauſes. Glorifie thine owne great Name. Cleare the innocencie of all thine owne faithfull people, the truth of thine owne words and workes; but diſcouer and confound the wickedneſſe of all the practiſes and Doctrines of the enemies of the Goſpell. Bee gracious to all knit

vnto

vnto by any more ſpeciall bonds, and chiefly in requiting the loue of all thoſe whom thou haſt made inſtruments of our comfort. Heare vs for them who haue deſired our prayers, according to their ſeuerall neceſſities. Bleſſe the place wherein we liue; dwell with vs: ſhew vs the tokens of thy preſence. Let thy ſweete voice ſound in our eares, and the light of thy countenance ſhine euer vpon vs, to fill vs with righteouſneſſe, peace and ioy in thee, ſo to be able to waite for thy glorious appearing. Heare vs, Oh Father, for Ieſus Chriſts ſake our onely Lord and Sauiour *Amen.*

God Almighty be pleaſed to pull into ye Kings heart to condition of his poore people, & cauſe him to ye Parliament, to ye ſtopping of this great effu- ſion of blood & ye ſettling of ye Church & Kingd: in peace & tranquillitie.

conſider ye bleeding turne to comply with ye

To

To the Reader.

WHereas I haue heard (good Reader) that there hath bin desired more plainnesse in this rule of praier, & a few short directions how the simple may best put it in practise; I haue laboured, & doe still in each Edition, to make it most easie to euery one that hath but a heart to learne. To the end that all may obey our Sauiour in being able to pray thus; and the weakest Christian may helpe in this worke. And herein I haue taken paines so much the more earnestly, for that besides the approbation of my endeauour, to helpe to direct all sorts how to learne to pray) this is also granted of all; that though all the learned of the earth should study whilest the world standeth, to deuise a generall forme or rule for praier, yet could they neuer be able to frame such a one as this of our Sauiours. None so full of heauenly wisedome, none that can haue that certainty & power which this praier hath, when we are able of our selues, to pray so in feeling and faith: for then hee that gaue it & said, pray thus; he is vndoubtedly preset, he then heareth, & will grant our petitions. Vse it aright, trye him, and seale the truth hereof: Yet neglect no other, chiefly, for seuerall necessities, but blesse the Lord in all. Finally, I haue so striuen vpon this strong assurance, that we all may haue from the very words of our Sauiour; that if the true seruants of Christ were thus prepared, & had set our hearts ioyntly thus to pray. that then we should yet see his glory to breake forth more brightly; and his kingdome to come with far more power, then euer wee did see it before: the kingdome of Satan also, euen all iniquity, to vanish faster then euer it did increase, Gods couenant of peace to be renewed in our repentance, all the signes of his anger vtterly turned away. Practise therefore cheerefull and constantly. Experience in thy selfe will make thee confident and patient in waiting on thy God: vntill thou see his glory, and the felicity of his chosen, to be fully accomplished in the heauens.

FINIS.